

A
GODLIE FORME
OF HOVSEHOLDE GO-
VERNMENT: FOR THE ORDE-
RING OF PRIVATE FAMILIES,
according to the direction of
Gods word.

WHEREVNTO IS ADIOYNTED IN
a more particular manner, the severall duties of
the Husband towards his Wife: and the Wives dutie
towards her Husband. The Parents dutie towards their
children: and the Childrens towards their Parents.
The Masters dutie towards his Servants:
and also the Servants dutie towards
their Masters.

First, gathered by R. C. And now newly
perused, amended, and augmented, by
John Dod, and Robert Cleaver.

mine?
ISIDORE.

Thou profitest much when thou readeest, if thou
practisest that which thou readeest.

BARNARDE.

What availeth it thee to reade often in bookes the
holv name of thy Saviour, except thou studie and en-
deavoure godlinesse in thy behaviovr?

AT LONDON,

Printed for Thomas Man, and are to be sold
by Arthur Iohnson, dwelling at the signe of
the white horse, neere the great North
Gate of Paules. 1612.

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S Hampton

25-1750

TO THE RIGHT WORSHIP.

full, Maister *Robert Burgaine* of Roxall,
one of his Maiesties Iustices of peace in the
Countie of Warwicke: to the right Worship-
full, Maister *Iohn Diuc* of Ridlington Parke, in the Coun-
tie of Rutland: and to the worshipfull Maister *Edmund*
Temple, of Temple-hall, in the Countie of Leicester, Es-
quires: as also to their religious and vertuous Wiues, R. C.
wisheth with heart and minde, grace from God the

Father, by Iesus Christ, and constancie in
the trath of the Gospell, to the
end, and in the end.



After collected and finished
this Treatise ensuing, and de-
vising very carefully with my
selfe to whom I might Dedi-
cate the same: at length I re-
solved that none were meete
to undertake the Patronage
thereof, then some such meete

persons, as did already, (in some good measure)
performe within their severall Charges, the severall
points and duties contained therein, and so would
farther prosecute those other necessarie parts,
which they have yet in some part pretermitted.
Whereupon, I have to minde the holy exercises

A 2

daily

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daily used and exercised in all your houses: I was moved for two causes to make you all ioynly Patrons thereof.

First, for that I acknowledge my selfe beholden and indebted unto you all diuersly, since my first acquaintance with you, and therefore (least I should deserue the blame of unthankfulness for benefits receiued) I am bold vnder your names, to offer to the whole Church of God, these my simple collections.

Secondly, for that as you are all ioyned and linked in kindred by reason of marriage: so also you are, and haue beene a long time inseparably knyt in a zealous and sincere profession of Gods word and religion. And for so much as I may not (for many respects) accomplish what good I willingly would: yet lest I should be thought to spend the remainder of my yeares in an idle condition, or to hide my talent in a napkin; I haue beene no lesse careful, then willing, to labour otherwaies to doe what I may to glorifie God, and profit his Church. Neither will these my labours be utterly unprofitable, if my purpose therein be rightly conferred with the purpose of my writings. For such Householders, as pretend to be great Protestants, and sound professors of the Gospell, may long enough talk of discipline, and still complaine of the want of Church government; but all in vaine, and to no purpose, vntill they will begin this most necessarie discipline in reforming their owne houses, according to the
direction

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direction in this Treatise, and so suffer the holy religion of God, to take place amongst their families at home, otherwise they shall travell much, and profit little.

For although there be neuer so good lawes in Cities, neuer so pure order in Churches, yet if maisters of families, doe not practise at home catechising, and discipline in their houses, and ioyne their helping hands to Magistrates, and Ministers: they may in truth, (but vniustly, as many haue done) complaine that their children and seruants are disordered, and corrupted abroad, when in truth, they were disordered, and are still corrupted, and mard at home. And therefore it cannot be, neither is it to be hoped for, that either the father of his children, or the husband of his wife, or the maister of his seruants, should looke for that obedience, that reuerence, that faithfulnessse, and that dutifulnesse, which they of right ought to haue, and the other in conscience, and of bounden dutie are bound to performe, vnllesse they doe now at length endeuour to see these orders and duties hereafter mentioned, to be practised within their severall Households. For if Parents and Householders shall performe no further dutie to their children and seruants, then to provide for them meat, drinke, and apparell, and to pay them their wages: then Papists, Atheists, yea, Turkes, and Infidels, doe yeeld this dutie as well as they.

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And seeing all men be carefull that their Horses and Bullockes should haue sufficient fodder and provender, to the ende they may haue their labour in lieu and recompence thereof: it doth consequently follow, that therefore a Christian Householder ought to haue ouer his Children and Seruants, as much more Christian care, then hee hath ouer dumbe and insensible beasts, that so hee may make a singular comfort from the daily contemplation of their increase in spirituall graces.

Oh what a sweete and comfortable thing shall this bee to the soule and conscience of such an Householder, when hee hath beene so diligent and carefull in the training and bringning vp of his Children and Seruants in the obedience and wayes of the Lorde, that hee may rightly deserue to haue this worthy report and commendation giuen vnto him, from the mouth and penne of the godly: Namely, that he hath a Church in his house: that is, a company of sounde and faithfull Christians, such as feare God indeed; as the like report was giuen by the Apostle, to those godly House-keepers, Aquila, and Priscilla his wife: Rom. 16. 5. 1. Cor. 16. 19. as also to Philemon, Phil. 2.

Therefore all Parents and House-holders are (in the Lorde) to bee exhorted; that they would be carefull to bring vp their Children and Familie, so as they either (by some good tokens,) may see them the children of God, and heires of his Couenant, or at the least, they may bee comforted in their owne
consci-

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consciencs; notwithstanding, that their Children and Seruants (for some cause without them) doe refuse their counsell and instruction; seeing they to the uttermost of their power & abilitie, haue used all good meanes to bring them up well, and haue rightly offered them to the Lorde.

Now if Parents and Maisters haue iust cause to bewaile and Lament, when (thus traueilling in good Education, and information) they cannot yet see good effects, and godly frutes in their Children and Seruants: how much more cause of grieve may they haue, when they haue used and bestowed no labour at all, (either by themselves, or others for them) to bring them up in the Nurture and Feare of the Lorde? And yet alas, manie will be grieved for the one, that will not bee anything mooued for the other. Wherefore, let all Parents and Masters of Families knowe and learne, that if they will conuey Gods blessings to their posterities, then they must doe, and performe the duties belonging thereunto; Yea, let them (if they be loath to conuey Gods iudgements to their Children) carefully auoyd the meanes vnto it.

And surely, as it is a blessed thing in the houre of death, with Simeon to depart in peace, leaving their Wives, Children, and Seruants, members of Christ: spouses to Christ, children to GOD, and Seruants to the LORD: so in extremitie of death, no one thing will bee more grievous vnto Parents and House-holders, then (the Lord hauing giuen them

Luk. 2. 29.]

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the charge of so many soules to be furthered to saluation) that their owne tormented consciences shall presse them, in as much as they haue helped their children and seruants forward to their damnation, and so, (which is more fearefull they shall haue them spewing and foaming on their faces, continuall curses in hell, then accusing them for euer to be the murderers of their soules, and cut-throats of their saluation.

Is it any maruell, if Householders many times finde small obedience, and lesse dutifulnesse, and faithfulnessse, at the hands of their children and seruants, seeing they omit and leaue undone the performance of these so christian duties towards them hercin expressed, and enioyed of the Lord? For so doth God often leaue manifest tokens of his wrath, in punishing disobedience, with disobedience.

How can any maister of a Household, whatsoeuer hee be, looke to haue his familie trustie and faithfull vnto him, & yet he himselfe is faithlesse to God? Doth hee maruell, that his children and seruants feare not him, whereas hee himselfe feareth not the Lord? Will hee maintaine his authoritie ouer those vnder his charge, and hee himselfe doth not yeeld obedience vnto the authoritie of God his Creator?

Moreover, it is manifest, that the good man of the house, by planting Gods religion in his familie, shall not a little aduance and set forward his owne private profit and commoditie. For wicked
and

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and ungodly seruants, are for the most part, loyterers, pickers, and deceitfull: whereas on the other side, goodly seruants are iust and faithfull, whom in Gen. 30. 30. his absence he may trust to doe such businesse and and 39. 5. worke as he willetb them to doe. &c.

If maisters of families be carefull and desirous (as in conscience they ought) that their wives, children and seruants, should reforme themselves, and endenour to practise such duties as doe appertaine and belong vnto them; then they must likewise be diligent and carefull to reforme themselves, both inwardly and outwardly, in such points and duties, as hitherto they haue left vndone: otherwise, they may iustly say vnto them: Phisitian, Luk 4. 23. heale your selfe: or, why doe you will vs to doe that, and 21. 32. which you doe not practise your selfe? For as one Rom 2. 21. candle cannot light another if it selfe be not: euen so a maister of a Household shall not reforme those of his charge, and inflame them with the loue of God and godlinesse, if hee himselfe be voyde of the same.

Let euery maister of a Household therefore say and reforme with Iosua: I and my familie will serue the Lord: Iosua. 24. 15. And likewise let euery Christian Ladie, Mistresse, and Dame, say with Hester: I and my maides will doe the like: Hest. 4. 16. And so no doubt, God will poure his blessings on them, and theirs, in this life, and euermore lasting happines on them in the life to come.

Touching the Booke it selfe, I will not say any thing

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thing to the commendation thereof, but onely this: That I am assured, that if such duties as are mentioned therein, were duely and carefully practised of all (such as are named in it, then (no doubt) vertue and godly religion would greatly flourish, to the advancement of Gods glory; and also sinne and wickednesse would then decrease and fall downe, to the utter subuersion and overthrow of Sathans kingdome.

This Treatise, I confesse is not garnished with eloquence, nor full of great cunning, nor beautified with flowers of mans wisdom, neither yet doth it discourse or treat of high or dark things, neither is it stuffed with subtil questions, and arguments; nor indited with Rhetoricall and eloquent stile, as those commonly be, which are propounded and set forth to the world, rather for boasting and vaine-glory sake, then for any desire to edifie, and to doe others good: but it is plaine and without any great gaynesse; yet so full of good, necessarie, and whole some instructions, that whosoever readeth, and murthereth it with a right disposed minde, and willing to practise it, without respect to any other thing, then God, the reformation of his life, and the salvation of his owne soule, (which is the onely marke which Christians most deuell at) he may reape singular profit thereby.

The profit of
this Booke,

Good Bookes
are ladders to
climbe vp to
heauen,

And vnderstandethly, it may well be said, that vnto true Christians, good and holy Bookes are as ladders to climbe vp vnto heauen, as sparkes to kinde

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kindle the heate of the Spirit, when it is quenched, or
woven cold in them; and as props to stay up their
faith, that it may increase.

Praying therefore your Worships, to accept of
my dutifull good will, and to pardon my bolanesse,
I cease to adde any further things: beseecking God
of his endlesse mercie for Christs sake, to streng-
then you still in that good and happie course of his
word, and all other good learning: to furnish you
all abundantly, with all spirituall and heauenly
knowledge, to the carefull practising of the same, in
the fruits of your most holy and blessed callings, to
the aduancement of the glory of our God, and to
your owne euerlasting comfort in Christ Iesus:
So be it.

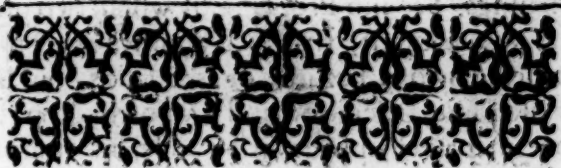
Your Worships in all Christian
dutifulnesse, most willing,

R.C.

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THE UNIVERSITY OF CHICAGO

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A GODLIE FORME OF
Household Gouvernment: carefully to
be practised of all Christian
Householders.



Householde is as it were a little common-wealth, by the good Gouvernment whereof, Gods glorie may be advanced, the commonwealth which standeth of severall families, benefited, and all that live in that familie receive much comfort and commoditie.

But this government of a familie is not very common in the world, for it is not a thing that men can stumble on by chance, but *Wisdom*, must lead vs vnto it. *Through wisdom* (saith *Salomon*) *is an house builded, and with understanding it is established: and by knowledge shall the Chambers thereof be filled with all precious pleasant riches: that is, shall obtaine all kind of blessings.*

The rule of good Government is wisdom.
Pro. 24.3.4.

Not carnall
wisdome.

But learned
out of the
word.

Gen. 5. 24.
Psal. 119. 3.

Wisdomes is
great wealth:
Without wise-
dome what for
euer a man ta-
keth in hand,
turneth to his
owne hurt.

blessings. See also Pro. 28. 2. by which two places it is manifest, that such families as are not ordered by hap-hazard, or as it fallies, but by Wisdome, Discretion and Counsell, do prosper in inward and outward goods, and indure long. When we speake of wisdomes, we doe not meane that this gouernment can be in al points exercised by naturall reason and wisdomes: for mans wisdomes reacheth but vnto one point, and that the least of that, which family-gouernment tendeth vnto.

But the wisdomes that we speake of, is not naturall, but fetcht from the fountaine of all wisdomes, God himselfe: who by his Word giueth vnto vs pure light to walke by, not in the Church alone, nor in publike societie of men onely, but euen within the secret of our owne walles, and towards such as be abiding vnder the same roofe. And if we desire to walke with God as *Enoch* did, wee must set vp this light for our selues to liue by at home: *For then we doe no iniquitie, when wee walke in his way,* Where no wisdomes is vsed in gouerning families, there all goeth to wrack, and there many enormities are to be found, as wofull breaches betweene man and wife, gracelesse and vthriftnesse of children, lewdnes of seruants, and foulescapes. And where carnall policie ruleth, and not the wisdomes which is from aboue, there al that is done tendeth to the ease, pleasure and

and profit of this life, wherein it is fitter for brute beaſts, then for men to ſeek their felicitie.

Now that there is a good kind of governing of a familie, which they who follow wiſely, may be laid to gouverne well, appeareth out of the firſt Epiſtle to *Timothie* 3. verſe. 4. 5. *One that guide:h his houſe well, &c.* and after, *Hee that knoweth not to gouverne his owne houſe, &c.* Whereby it is evident, that there is a way of ordering the familie aright, and there is no miſgouverning of it.

It is out of doubt that the wiſe & ſkillfull governmet of a houſe is found out by Prudence, directed by Science, and conſerved by Experience.

To ſet downe this good government exactly, is a hard matter. Here onely wee will note ſome things which do appertaine vnto that government which we ſpeake of. And to doe it more orderly, that it may be the better vnderſtood, we muſt conſider, that (as may alſo be gathered out of that place of *Timothie*) there are two ſorts in every perfect familie.

- § 1. The Gouvernours.
- § 2. Thoſe that muſt be ruled.

And theſe two ſorts haue ſpeciall duties belonging to them, the one towards the other. In the carefull performance whereof, from the one to the other, conſiſteth the good government of a familie.

Whereof a familie conſiſteth.

The gouvernours of a familie, be ſuch as haue authoritie in the familie by Gods ordinance, as the father and mother, maſter and miſtreſſe.

The firſt ſort are ſuch as haue authoritie in the familie.

To whom, as God hath given authoritie ouer

Who must vse
their autho-
ritie.

If the gover-
nour be char-
ged with
weightie af-
faires, he may
appoint one
to gouerne his
house, as Abra-
ham, and Poti-
phar did.

Gen. 24.2. &

Gen. 39.4.

A propertie of
good govern-
ment.

1. Tim. 3.7.

ouer their children and seruants, so hee would haue them to vse it to the wise government of them, not onely for their owne priuate profit, credit, or pleasure, but also for the good of those whom they are to gouerne: for by a wise gouernment, much good commeth to the parties gouerned. If maisters then or parents doe not gouerne, but let seruants and children doe as they list, they doe not onely disobey God, and disaduantage themselves, but also hurt those whom they should rule: for when any haue such libertie to doe as they list, it maketh them grow out of order, to the prouoking of Gods displeasure, and curse against themselves, whereas if they had beene held in by the bridle of Government, they might be brought to walke, so as the blessing of God should follow them in their courses.

All government of a familie must be in comelineffe or decencie, that is, it must be such as is meete and conuenient both for the gouernour, and for the person gouerned. And therefore it is impossible for a man to vnderstand how to gouerne the common-wealth, that doth not know to rule his owne house; or order his owne person, so that he that knoweth not to gouerne deserueth not to raigne.

Lordlineffe is vnmeete in a household gouernment, and yet familiaritie with such as are vnder government, breedeth cōtempt. Againe for

for the persons gouerned, all in the Familie are not to be gouerned alike.

There is one rule to gouerne the wife by, another for children, another for seruants. One rule for young ones, another for olde folkes.

The gouernment of a Familie tendeth vnto two things specially. First, Christian holinesse, And secondlie, the things of this life. By the first, God is glorified; by the second, this present life is sustained in such sorte, as God seeth good for vs.

The markes
that Families
gouernment
aimeth at.

How-soeuer, where humane policie is the rule of household gouernement, there men onely haue an eye to the things of this life: yet they which fetch their Wisdome to rule by out of the worde, shall vnderstand that their gouernement must not onely be ciuill; but godly also: that is, they must seeke to haue holinesse found in their habitation, whereby God may be glorified, as well as riches gotten, that they may bee comforted. This hath bene the course of holie men in former ages.

Abraham flitted often from place to place, *Gen. 12. 7. 8.* yet hee built an *Altar* wheresoeuer he became, & *13. 18.* yea, and trained vp his Familie in the feare of *11. 33.* God. Hee did not seeke excuse in his vnsettled estate, to let passe the cares of holinesse. Holie *Job* was not contented to worshipping *GOD* himselfe alone, but sanctified his sonnes, that is, prepared them to worship *GOD* with him. *Iacob*

at his returne from *Padam-Aram*, purged his Familie, and set vp Gods worship there. *Iosuah* saith; Though others should forsake the Lord, yet hee and his Familie would cleaue vnto him, and serue him. *The vertuous woman openeth her mouth in wisdom*, and teacheth mercie vnto her *Servants*. Manie of the Faithfull, when they themselues believed in *CHRIST*, laboured to bring their Families to the Faith also. Parents also are commanded to bring vp their Children in the *instruction and information of the Lorde*. By all which places it is euident, that Religion must bee stirring in Christian Families, and that good gouernment looketh to bring goodlie behauiour into Families, as well as thrift, and good Husbandrie.

For want of this care, many parents leaue their Children faire faces, and foule mindes; proper bodies, and deformed soules: full Coffers, and emptie hearts. For want of this, God may dwell in Churches if hee will, but he hath no abode allowed him in private Families. For will God be where hee may not rule, but must bee an vnderling, and stand and looke ou, when profite and pleasure shall bee serued, and alosfe? Yet the Spirit of God saith; That *GOD* will come and dwell with them that loue him, and keepe his commaundements. Where therefore Holinesse is not sought for in Families, there God hath no Friendes, nor Louers, nor walkers with him,

*Iosua. 24. 15**Prov. 31. 26**Eccl.**Acts 10. 4**16. 14. 15.**Ephes. 6. 4**1. John. 3. 24.**Eccl. 12. 13.*

him, howsoever they will sometimes come visit him in the Church.

Besides, the ill successe that such walkers haue, who make their houses Temples to *Mammon* and Riches, should teach vs to haue a principall respect to God in Christianitie, ruling our houses. Manie thiue not, but put that which they get into a bottomles bagge. For God who hath none, or the lowest regard in their courses, and householde affaires, with-holdeth his blessings from them: and then in vaine doe men rise early, and go late to bed, and eate the bread of carefulness. Others thiue, but it is a wofull thrist, that serueth to harden the heart, and to bewitch the soule, with loue and liking of this world. For Gods iudgement is vpon manie this way, because they will needes serue their owne commoditie chiefly at home, the Lord giuing them vp to themselves, they neuer serue him but coldly, and for custome sake at the Church: and God accepteth no more of their worshippe they doe there, then they doe loue and like of his government in their houses.

Matth. 6. 24

Hag. 1. 6.

Psal. 127. 1.

The gouernours of Families, if (as it is in marriage) there bee more then one vpon whom the charge of government lieth, though vncqually, are, first the *Chiefe Gouernour*, which is the *Husband*, secondly, a *Fellow-helper*, which is the *Wife*.

The sorts of Gouernours. 1. House-holders or House-keepers, are persons authorised ouer their households and charge.

These both, doe owe duties to their Familie, and dutie one to another.

The dutie of the Husband, touching holines, which hee must performe to them.

1. To see that they haue the word ordinarie, the want whereof, is the greatest plague that can be.

Amos. 8. 11.

Mat. 9. 36.

37.

Esa. 32. 1. 2.

3. 4.

Rom. 10. 14.

Iam. 1. 18.

19. 21.

1. *Pet. 2. 2.*

Heb. 2. 1.

Ephes. 4. 11.

12.

Iam. 2. 11.

The duties they owe to their Familie, both concerning godlinesse, and the things of this life, belong either to the husband & speciallie, or to the wife especiallie. The duties that belong to the husband touchinge holinesse, are such as cyther

He must { 1. Performe to them of his Familie.
2. Or require of them.

The Duties which he must performe to them, are; first, touching the publike ministry of the worde, to provide that they may liue vnder an ordinary ministry of the word, or else to take order, that alwayes vpon the Sabbath, and at other times when it may bee, they resort to such places where they may haue the word ministred vnto them: for else how shall they be brought into the sheepe-fold of God, (from which naturally they goe astray) but by hearing the voyce of the chiefe shepheard, speaking vnto them by those whom he sendeth? how shall they belieue, and so bee begotten againe, by the seede of the word, except they heare such as God sendeth for the begetting of men vnto him? how shall they bee reconciled vnto God, but by hearing his messengers, into whose mouthes hee hath put the word of recõciliation? how shall they grow in Faith, and increase in grace, but by receiuing with meeknesse the ingrafted word, which is able to saue their soules.

Seing then the word preached is the meanes
to

to beget men to a new life, and to nourish them in it : a great durie lyeth vpon the gouernours of Families , to provide by some meanes that they may haue it. For where the worde is not preached, therethe Lordes Sabbath cannot be hallowed as it ought.

Now the Lorde would not onely haue Masters of families to keep holy the sabbath themselves, in all the parts of his worship, publike and priuate, but also that euerie one should in his feuerall place and roome, carefully take order that so manie as bee committed to his charge, should sanctifie the Lordes day as well as himselfe; which though it be true in all other commandements; (Namely, that whatsoeuer we are bound to doe our selues, wee must be meanes to further others in doing the same, because the loue of God, and of our Neighbour, spreadeth it selfe ouer all the Commandements: and therefore though it be not expressed, it is necessarie vnderstood) yet in the fourth commandement, it is so much the more required, because besides the Analogie and proportion betweene it and the other Commandements which doth inforce it, the very words themselves do binde vs therevnto. For when it is said, *Thou and thy Sonne, and thy Daughter, thy Man-servant, and thy Maide:* Though it speaketh by name onely of Resting vpon the Sabbath; yet because the ende of that is, that the day might be sanctified, looke

All superiours ought to bee carefull that their inferiours do keepe holie that day, as well as themselves.

*Dent. 5. 12.
14. 15.*

how many reasons there bee to binde the inferiours to Rest, and the superiours to provide that they do so indeed, so manie are there to compell them to sanctifie the day in their owne persons, and in so manie as belong vnto them. Therefore, when first of all it is generally laide in this fourth Commandement, *Remember the Sabbath Day, that thou keepe it holie*; And afterwards: *The seventh Day is the Sabbath of the Lord thy God*; that is, which must bee dedicated vnto his seruice: and in the end you must therefore rest, that you might serue him in it as he requirith: and then nameth the seuerall parties that should rest: His meaning is to declare the right ende of their resting; and so speaking by name to the gouernours, saith: *Thou and thy Sonne & thy Daughier, thy Man-seruant and thy Maide, the Stranger that is within thy Gates*; To shewe vnto them that it is not sufficient for them to looke that they vnder their gouernement should rest, vnlesse they sanctifie the Day of Rest also; which they must bee so much carefull of, by how much the Sanctification of the Day is greater, then the ceasing to worke vpon it, as the ende whereunto this is but referred: and therefore if it be a sinne in them at any time, not to haue a sufficient regard vnto them that they doe not worke, then it must needes be a greater sinne, if that through their negligence they doe not sanctifie and keepe holie this Day of rest.

So

So that heere the Lord God requireth, that in all places, there should bee such good Lawes Publikelie in the Common-wealth, and Priuately in mens Houses established, and diligently executed, as thereby (not onely the Rulers) but also all in subiection, should bee compelled to sanctifie the Lords Day; and that they should be sure they doe it indeede. And as he must not leave it indifferent to them, to choose whether they will worke or rest, and so thinke it sufficient that they doe not lay any worke vpon them; So it is not enough that they hinder them not from seruing God vpon that Day, vnlesse they procure all the meanes vnto them, whereby God might be worshipped of them, and see that they worship *GOD* in them, as well as themselves. Therefore, the Maisters of Families must provide as much as lieth in them, that the Word be publikely preached where they dwell: Not for themselves alone, but for their children and seruants sake, that they might keepe holy the Day together with them: and they must not onely come themselves to the place of common-prayer and diuine seruice, but bring these also with them, and spend the rest of the day in all priuate godlie exercises themselves, and cause others to doe so also.

And heere, least this might seeme too heauie vnto vs, and that it might not bee grievous to take so great a Charge vpon vs, wee must

remember, that as we haue great helpe by our inferiours in many things, so the Lord would haue vs to helpe them in the chiefe and principall : and as he hath made them our seruants, so wee should make them his seruants, and when they haue serued vs sixe dayes, we might cause them to serue him vpon the seuenth. And as the Lorde hath preferred vs about them with their seruice, so he would humble vs with this charge and care ouer them, or rather exalt vs, in that hee would haue vs to bee, as it were the ouerseers of his worke, and not onely serue him our selues, but also see his seruice done by others committed to our charge ; which if yee do not, wherein shall the Christian gouernours of House-holds, differ from the Infidels and Heathen ? and what greater thing shall we doe for our Seruants, then they ? Nay, what shall wee doe more for them then for the brute beasts and cattell, that worke vnder vs ? to whome we giue rest and ease from labour vpon the Sabbath : if wee cause them not to *Sanctifie the Day of Rest* ; in which they shall differ from all other, not onely beasts, but men.

And this is the meaning of that Lawe which *Deut. 11. 10*, Moses gaue to the Israelites, *Commanding* So haue the seruants of God done in times past, in their seuerall families. *them to write the Worde of GOD vpon the postes of their Houses, and vpon their Gates.* Whereby all vnder gouernement, were taught, what should bee required of them so long as they liued in those

those houses, namely, to serue God : and all gouernours were taught, what especially to looke after in all them that went in and out of their gates, and liued vnder the roofe of their houses, euen to serue the Lord in all parts of his worship, for which end hee hath giuen them such authoritie ouer them. According to which commaundement, the worthie Captaine of Gods people *Iehoshua*, made this protestation before all the Elders of Israel a little before his death, exhorting them to doe the like : *1 and Iosh. 24. 15*
mine house will serue the Lord, promising not onely for himselfe, but for all his, which though it was too hard to doe, yet because he knew how many meanes the Lord had giuen him to bring it to passe, which also God would blesse (as all godly exhortations, admonitions, and chastisements, whereby if they did not profit, he had authoritie to thrust them out of his house, and to rid himselfe of them all, which hee was purposed to put in practise) therefore hee was bold thus to speake of himselfe, thereby shewing what all men should propound to themselves, and may attaine vnto. The like whereof *Dauid* speaketh of himselfe, in that worthie Psalm, 101. which is left as a patterne for all Christian gouernours to rule by : wherein hee sheweth, how hee would rule not onely himselfe, but his household, nay the whole Kingdome, by hauing an eie to them that were good,
to

to reward them, and to them that were bad, to punish them: that so not onely himselfe, but all his might serue the Lord. After the same manner in the time of the Captiuitie, when the noble *Queene Hester* willed all the dispersed Iewes to keepe holy three daies together in fasting and prayer, that so they might intreate the Lord to deliuer them from that small destruction and vtter ruine which *Haman* the cursed Amalekite and sworne enemy of Gods people had determined to bring vpon them speedily, she said, *That she and her maides would doe the like.* *Hest. 4. 16.* Whereby no doubt, she insinuated vnto them, that in euery household, her meaning was, that it should be thorowly kept on all sides, not onely of the rulers, and some few, but of all others, euen vnto the maid seruants.

Now, the Sabbath, and the day of Fast, are both of one nature, as the word doth sufficiently beare witnesse. Therefore if this hath beene the practise of the Church vpon that day to fast and not the chiefe alone, but their families also: then must wee needes be perswaded, that vpon the Lords day we ought our selues, and our households to serue the Lord, and to say with *Ioshua*, *I and mine house will serue the Lord:* and with *Hester*, *I and my seruants will doe the like.*

And how could that haue beene verified of
the

the religious Captaine Cornelius, which is written of him, *that hee was a deuout man, and one that feared God with all his household, vnlesse he had not onely frequented the common assemblies vpon the Sabbath daies, but had also acquainted his seruants therewith? Therefore as the Lord himselve speaketh of Abraham, who is the father of all beleeuers, I knowe that hee will commaund his Sonnes, and his household after him: that they keepe the way of the Lord, to doe righteousness and iudgement, that the Lord may bring vpon Abraham, that hee hath spoken vnto him: So it must be practised of all them, that will be the children of this faithfull Abraham, and enioy the same promise that hee and his posterity did, euen that they cause their children and their seruants, to keepe holy the Sabbath, wherein consisteth the true worship of the Lord, that so they might walke in that way, which hath the promises of this life, and the life to come.* A^C.10.1. Gen.18.10.

So then it may most euidently appeare, both by the wordes of the commaundement, and by the practise of the best men in the old and new Testament, that this dutie is laid vpon all householders, diligently to oversee the waies of their families, that they serue God, as in all other duties, so especially in sanctifying the Sabbath, as they will answere to the contrarie at their perill, to him that hath put them

But in our
time, it is for
the most
part, wholly
neglected.

them in authoritie, and as they will giue an account for their soules, which otherwise might perish through their default.

Which though it be so strictly required of all men, and vnder so great a paine laide vpon them, yet it is so generally neglected of the greatest part, that wee may rather complaine of it iustly with griefe, then haue any hope of the speedie reformation of it. For besides that, a great many haue no care to sanctifie the day themselves, and therefore cannot with any conscience require it of their seruants and children, but either set them to worke, or play, and to doe any thing vpon that day, sauing that which they should, and doe encourage them thereunto by their owne ill example and words: there be others also, who though they seeme to haue some care to keepe holy the day themselves, (and haue in deed) yet either through ignorance, or negligence, do not once looke to their household, whether they come to Church or no, and sit there attentiuely, and continue there with profit to the ending, nor how they spend the rest of the day: but being demanded where their seruants were, how chance they came not to Church, &c. they answer securely, (and as they thinke sufficiently) as though it were a thing meereley impertinent vnto them, that they cannot tell; they doe not hinder them from the Church, they may come if they will, they are

are of age to looke to themselves, and they are past boyes now, and I cannot tell what, &c.

But they must consider, besides that which hath bene alreadie spoken concerning this matter, that they doe too foolishly and grossly imagine to stop (as it were) the mouth of the Lord, with that simple answer in his busines, which they will not receiue at their seruants hands in their owne. For in the sixe daies, when their seruants are in their owne busines, they will not let them come and goe at their owne pleasure, and content themselves with a bare imagination that they be at their workes, but will be sure of it, and therefore set them to it, looke vpon them in the doing of it, and call them to an account for it, which if it be well done in themselves, because they know otherwise they will be negligent, how must it then not needs be a great vnkindnesse and vnthankfulnesse in them vnto God, that vpon this day (which is but one among seauen) his seruice should be so slenderly looked vnto, that there is no such diligence vsed towards their seruants, that they might performe it?

And how must it not needs be a great iniurie to their seruants, (who are naturally and for the most part more negligent and carelesse in Gods seruice, by reason of their corruption, then they can be in the seruice of men) to be deprived of that benefit of their gouernours (which

(which is the chiefeſt, and for which cauſe eſpecially they are committed to their gouernement) namely, to be furthered by them in the ſeruiſe of God: but uſe them more like beaſtes then men, euen that they might be ſeruiſeable vnto them, & then care not whether they ſerue God or the diuell.

Wee know that ſeruants looke to be preferred by their maiſters (and ſo there is good reaſon when they haue ſerued them faithfully) but what kind of reward is this, when hauing beſtowed ſome earthly benefite vpon them, by hauing no care to make them ſerue the Lord, and ſanctifie his Sabbaths, they doe in the end not onely make them loſe the euerlaſting reward, but preſerue them to eternall deſtruction?

Eſpecially in
great houſe-
holdes, where
there are ma-
ny ſeruants.

Moreouer, there are a companie of idle Seruing-men, who in ſpending their time all the ſixe daies hauing almoſt nothing therein to do, are ſeldome looked vnto vpon the ſeauenth day, but permitted to beſtow it as vainely as the other: and as they neuer almoſt doe any good daies worke to their maiſters, ſo much leſſe doe they ſpend any Sabbath in the Lords ſeruiſe; but they eſpecially are left to goe and come at their will.

Others that haue any office of great charge and attendance (as the Cookes, Butlers, and ſuch like, in great houſes) ſeldome or neuer
come

come to the Church, and that but by pieces, either when halfe is done: or else they are readie to depart before halfe be ended, & so both hinder the Lord from that seruice which he should haue by them, & themselues from that blessing which they should inherit that way: and both cause the name of God to be ill spoken of, and pul vpon themselues & their masters that curse which belongeth to the continuall polluting of the Sabbath.

And how can they looke that that seruice and that meate and drinke should doe them good, which is thus prepared, and bought (as it were) with the continuall danger of the soules of their seruants, besides the dishonour of the name of God.

When *David* had inconsiderately desired to drinke of the water of *Bethleem*, three mightie men brake into the host of the Philistims, and drew water, and brought it to him: but hee would not drinke thereof, but powred it for an offering to the Lord, and said: *Oh Lord, be it farre from mee that I should doe thus: is not this the blood of the men that went in iopardie of their liues?* How much lesse then ought men to cate and drinke that for which their seruants do venter the liues of their soules? And besides, if wee iustly finde fault with them, who doe neuer or seldome preach to the people committed to their charge, and so cause their soules
to

to starue and die eternally : how can they be blameles, who seldome or neuer bring their seruants to the preaching of the word ? And must they not needes be culpable of the same iudgement before God, seeing it is all one with the seruants, whether they liue in the places where the word of God is not preached at all : or if it be, yet they come not vnto it.

Obiection.

But whereas men are ready to obiect, that in a great Familie, many must needes be absent.

Answer.

We grant it to be true, in some part, that is, at some time, & vpon some occasion : but so ordinarily and so continually (as they themselues in their own consciences are priuie to who make this obiection) we know no necessitie, that can excuse that. Nay, we are sure that the Lord hath laid no such calling vpon any man, that should keepe him in a continuall breach of the Sabbath, and therefore both maister and seruant may suspect, that he is in such a calling as is not agreeable to Gods word, or that hee vseth it not aright, when it maketh him if not wholly, yet for the most part, to neglect the seruice of God vpon the Sabbath day.

And wee know (where there is great care to serue and please God by prayer,) the Lord will giue them to such wisdom, that they shall be able to redeeme, if not the whole, yet at least a great part of the day, which otherwise will be mispent: namely, by letting passe many needlesse

needlesse things, by preparing so much before, as conueniently may bee, by rising so much the more earlie in the morning, and by the interchangeable helpe of other Seruants: especially, when they will for these causes be contented with so much the lesse, though not in quantitie, (for the reliefe of others) yet with lesse exquisite and curious dressing, which especiallie taketh vp the Time: and so wee are sure, and they that will trie it in the feare of God, and with a care to serue him, and in a loue to the soules of their brethren, shall finde it to be true by experience, that manie might keep holy the Sabbath, which now doe it not at all: Others might keepe it, more then they do. Which if yet it be thought vnpossible (because we goe not about to practise it) let vs but obserue that which wee shall see done in the House, when the seruant is verie desirous to goe to a Fayre, and the Master is as willing to let him goe; you would wonder to see how things shall be dispatched vp suddenly, and in good order; they shalbe absent many howers, and yet not greatly missed: if any thing be otherwise then is vsuall, it is borne with, because it is a day of prouision for themselves, and that day is not every day. So then, if the Maisters were perswaded of the Lords day as they ought to bee, euen that it is the time of making prouision for the soule, and were as carefull for the soules of their seruants, as they are for their bodies, and did esteeme it more for their worship

and credit that their seruants were religious, then that they were custlic & well set out in apparell; they would be better contented to spare them, during the time of that Market, where they may buy without money all the graces of Gods Spirit, and the riches of the Kingdome of heauens: whereby they should not onely saue their owne soules, but be made more fit to do duties to their Maisters of conscience.

The gouern-
a urs of Fami-
li-s should
take order that
their whole
houehold
might come to
Church toge-
ther.

Psal. 42. 4.

Therefore (to end this point) it is the dutie of all Household Gouvernours, to cause the whole familie to be in a readinesse to attend vpon them too and fro the Church, and that it be not left at euery mans discretion to come when he will, but that they should goe together. And indeede, this hath beene the orderlie comming of Gods people in times past, to the place of his worship, that they haue not come scattered and alone, but manie together, and by companies; whereof the the Prophet speaketh: *When I remembred these things, I poured out my very heart, because I had gone with the multitude, and ledde them into the house of God, with the voyce of Singing, and praise, as a multitude that keepeth a Feast.* In which place, the man of God complaining, that hee was banished from the holie Assemblies, saith, that his griefe was increased by remembering his former estate, when he vsed to go with a great companie to the Temple, euen as to a feast: whereby hee declareth what was the manner of their going; euen as men go to a market,

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or to a Feast, not only with ioy, but also by companies, and so manie of one house as goe, will go together: so they did not onely goe to the house of God cheerfully, but manie of them together, euen as to the Market and Feast of their soules. By which practise of theirs, as the doing of manie is condemned; so it appeareth that the men of our Time are led by another spirit then they were, and are otherwise perswaded of the worship and place they goe vnto: For all the people, nay, the seuerall Housholds come not together, but scattered, and one dropping after another, in a confused manner.

First, comes the Man, then a quarter of an houre after, his Wife, and after her, wee cannot tell how long, especially the Maid-seruants, who must needs be as long after her, as the Men-seruants are after him. Whereby it commeth to passe, that either half the seruice of God is done before all be met, or else if the Minister tarric till there be a sufficient congregation: the first commers may be wearie, and sometimes colde with tarrying, before the other shal bee warme in their seates.

Now if it be demaunded of the Masters why they alone make such hast, and leaue all the rest behind them; & they answere, truly because the time is come, wherein vsually publike praier be- ginneth: Can they be perswaded that it is time for themselves to come (as it is indeede) and yet no time for the rest to come with them? Hath

the Maister no longer time to tarrie, and haue his seruants time to tarrie so long after him? as though there were one Lawe for him, and another for them: or rather, that the same Lawe of the Sabbath, which moueth him of consciēce to doe that which he doth, did not as forcibly bind them all, as himselfe: Nay, did not binde him to looke to them, that they should keepe holie the day, as well as himselfe. Which if he graunt to be true, & yet is not able to bring it to passe (where the Lord hath giuen him so great authoritie for his owne sake) partly through the frowardnesse of his wife, and partly through the obstinacie of the rest in the Familie: his case is to be pittied, & he is rather to be gouerned, then to gouerne, and hee might doe well to *set vp one of them in his stead*; seeing hee doth suffer himselfe wilfully so to be abused, and is contented to bee ouer-ruled by them in the chiefest thing.

1. Cor. 6. 4.

Therefore, that hee might bring this matter happily to passe, as he must goe before them by his owne example, and bee readie betimes, euen first of all, so hee must earnestlie call vpon them for this dutie, and exhort them vnto it; and the slower that they are, and the more they drawe backe, the more forward must hee bee, and by his practise and words drawe them forwardes also. For this is that readinesse which *Dauid* obserued in the people of his time: *I reioyced when they saide vnto mee, wee will goe into the House of the Lord; or let vs goe into the house of the Lord, (for they*

Psal. 122. 1.

they are words of exhortating, and encouraging one another thereunto) Euen as the Prophet *Esay* also foretelleth, that this shall bee the zeale of Gods people in the time of the Gospell, that they shall goe together to serue God, and therefore call vpon one another for the same purpose, saying : *It shall bee in the last dayes, that the Mountaine of the House of the Lord shall be prepared in the toppe of the Mountain s, and shall be exalted aboue the Hilles; and all Nations shall flowe vnto it, and manie people shall goe and say, Come, and let vs goe vp to the Mountaine of the Lord, to the house of the God of Iacob.* *Esay, 2. 2. 3.*

And truly this want of zeale in vs to Gods worship, and loue to the saluation of our Brethren, (bewraying it selfe in the neglect of this dutie of calling vpon one another) is the cause of this slownesse. For the Husband going first out of the doores, saith to his Wife, Make haste, and come as soone as you can : shee comming at her leisure, giues the same charge to her Seruants, Dispatch, and tarrie not long behinde ; but here is no saying : *Come, let vs goe, Let vs goe together;* and if it bee once saide, it is nor pursued, that it might be performed.

In going to Market, and to a Feast, what earnest calling will there be vpon one another: and it would seeme strange to behold the household goe diuided : And it were a thing that would much bee marked, and euery one that knewe vs, and whether wee were going, it should bee the

I. Cor. II.
10.

first question they would aske vs: how chanceth this, that you come alone? Where is your Husband, your Wife, or your Children? why come you not together? So no doubt, the dispersed and broken comming of Householdes to the Church, is a thing greatly obserued of the Lord God, and of his Angels, *which are present at their Assemblies*: and it is that which grieueth the rest of the Church; and as soon as they see one come in alone, they are ready with griefe to aske, where are the rest? what meaneth this partie to come alone? Therefore let all gouernours bee perswaded, that it is their bounden dutie thus to looke to their Families, and to be sure that they sanctifie the Lordes Day as well as themselves: and that they not onely thus bring them to the publike ministerie, but also looke vnto them, that they spend the rest of the day in holie exercises, so much as may bee: examining them in that which they haue heard, & causing them to conferre about it themselves, & to appoint some to read the Scripture vnto them, and all of them to sing Psalmes: and generally, whatsoeuer they haue seene before, that they ought to doe themselves, to call vpon their Seruants for the same, and to take such order, that they bee sure they doe it; and let them be sorie, that they haue neglected this duty so long heretofore, & thereby haue charged so manie sinnes of their household vpon themselves: and now at the last in Gods holy feare, let them begin to put this in practise,
least,

least they doe further prouoke the most patient Lord to their endles destruction. And though it bee a thing so rare in the world, as it is, & men altogether so vnacquainted with it, as they bee; nay, so loathsome and tedious to flesh and blood, that they are afraid once to begin with it: yet let the bare commandment of God preuaile more with vs to take in hand, and to continue in it; then all that can bee saide or thought against it should weigh with vs, either to keepe vs from it at the first, or afterwarde cause vs to giue it ouer.

And, that all men might do it so much the rather, let them be assured that the want of this especiallie, is the cause of so manie wicked and rebellious children, vntrusty and disobedient seruants, nay, vnfaithfull, and vnkinde wiues euery where: euen for that their Husbands, their Fathers, and their Masters, doe not call vpon them to serue God, and see them sanctifie the Sabbath. It is a common and iust complaint in all places, in the mouth of euery man, that Seruants and Children will not bee ruled; that they cannot tell where to find a good seruant, they know not whome to trust, but they see not the greatest cause of it to be in themselves, and so goe not about to remedie it. For whiles they labour not to make their children the Sonnes and Daughters of God by Adoption; and to bring their Seruants within the household of God, that they might bee his Seruants by Grace, and to make their Wiues the chaste Spouses of Iesus Christ,

The want of this care in household, is the cause of much wickednes, rebellion, and disorder in their families.

and so all of them to serue him: the Lord iustly punisheth them, making wiues, children, seruāts, and all disobedient vnto them. For how can they doe duties vnto men, if they haue not learned to doe duries vnto GOD, and so of conscience for Gods sake to doe duties vnto men? Nay, must not the Lord needs punish them with disobedience against themselves, that by their own experience, that they might know how grievous the neglect of his seruice is vnto himselfe, when hee iustlie measureth out vnto them with the same measure, that they haue meat vnto him before.

Obiection.

And whereas men are readie to imagine, and wee knowe it is that which manie doe object against this, that to deale so straightly with their Householde, were the next way to ridde themselves of all good Seruants, and that then they

Answer.

might soone bee Maister and man themselves: They must againe, on the contrary vnderstand, that it is a great wickednes in them once to think that the Lorde should require that of them, which would necessarilie driue them to such inconueniēce: Nay rather, they must be assuredly

1. Tim. 4. 8.

perswaded, that godlinesse hath the promises of this Life, as well as of the Life to come: and that if wee first seek the Kingdome of God, and his righteousness, in our selues, and others, All needefull things shall be cast vnto vs.

Mat. 6. 23.

Gen. 18. 19.

Euen as it is saide of Abraham; I knowe that hee will command his sonnes, and his Householde after him, that they keepe the waye of the Lorde, to doe Righteousnesse and indgement, that

that the Lord may bring upon Abraham, that he hath spoken vnto him. So that thus to doe, is the very high way, not to keepe vs from, but to bring vs vnto the fruition of all Gods promises, if we giue credit vnto him, who as he onely maketh them in the beginning of meere mercie, so must hee onely accomplish them in the end by his constant veritie and truth. We confesse indeed, if hee be an ill seruant, this is the readiest way to be rid of him, whose roome is better then his company: for hee thinketh himselfe to be in a prison, nay in hell all the while: but in the end he shall perceiue that he is gone from the way of Heauen vnto hell, if the Lord be not more mercifull vnto him. And why should wee be loth to depart from the seruice of them, that haue no care to serue God? or can we looke that they should doe any faithfull seruice vnto vs, that are so vnfaithfull in the seruice of God?

But as concerning the rest, if any be religious, this is the best meane to retaine and keepe them: if they be but indifferent, this may winne them: if they be falling away, this may recover them. For what shall we thinke of all the godly fathers in times past, that when they vowed diligently to looke to their households, that they should serue God with them, and did constantly performe it, that then they had no seruants at all? Was so great a man as *Iehoshua* without seruants, when hee promised before so many witnesses,

To haue such good orders in our houses, is not the next way to driue away our seruants from vs.

witnesſes, that he and his houſe would ſerue the Lord? Was *Dauid* left alone, and conſtrained to doe all himſelfe, when as being a mightie King, he bound himſelfe vnto it by that ſong which he made for the ſame purpoſe, wherein he ſaith:

Pſal. 107.

9.7.

Gen. 14. 14.

Chap. 17. 12.

Ab. 10. 2.

Obſeruation.

Mine eyes ſhall be vnto the faithfull of the land, that they may dwell with me: he that walketh in a perfect way, he ſhall ſerue me: there ſhall no deceitfull perſon dwell in mine houſe: hee that telleth lies ſhall not remaine in my ſight? Had not Abraham a great houſehold, when hee was able of the ſodaine to carrie forth with him, of them that were borne and brought up in his houſe, three hundred and eighteene men in armour, to reſcue his brother Lot? Of whom notwithstanding, it is ſaid, that hee would teach his houſehold the way of the Lord: as it appeareth he did indeed, when by his onely perſwaſion at the

word of God, all the males were contented to be circumciſed, and to receiue that Sacrament, vnknewne before, and painefull, and alſo ignominious to the fleſh, if they had looked onely to the outward ſigne. And muſt not that worthy Captaine of an hundred Italian ſouldiers, needes haue a greater familie then many of theſe that cauill at this doctrine? of whom the ſpirit of truth reporteth, That he feared God, and all his houſehold.

What ſhall wee thinke of all theſe men? Shall we ignorantly preſume to the further deceiuing of our ſelues, and hardening vs in this ſinne, that the times were then better, and good ſeruants

seruants then more plentifull ? Or must wee *Answer.*
needes confesse, as the truth is indeed, that these
men vsed more meanes to make their seruants
the seruants of God, then men doe now a daies,
and that so the blessing of God was greater
vpon them ? And is it not set downe in writing
for our learning, to shew vs what is that which
we might looke for at Gods hands, if we would
walke in the same way that they did, seeing there
is no respect of persons, times, or places with
him ?

Secondly, he must set an order in his house
for the seruice of God, to wit, that morning and
euening, before meales, and after meales, pray-
ers and thankes may be offered vnto God, and
so hee acknowledged to be the authour, not
onely of all spirituall graces that belong to a
better life, but also of all temporal blessings that
belong to this life. For seeing that it is Gods
good handouer vs, that doth defend vs and all
our familie in the night from outward dangers,
and giueth vs freedome from feares and terrors,
and from Sathans rage, and also giueth vs rest
& comfortable sleepe, for the refreshing of our
fraile bodies, is it not meete wee should begge
it at his hand by prayer, before we prepare our
selues to rest, and praise him for it, when wee
rise from it ? Againe, seeing that euery day we
are subiect to innumerable dangers, which we
know not of, and both wisdom and strength
to follow good and honest callings, and also the
blessing

- bleſſing vpon our labours to make vs proſper by them, are from God alone : ſhould we not begin the day with ſuite vnto God for his gracious protection, and for his mercifull bleſſing of vs? And ſeeing meates and drinks are ſanctified
- 1.Tim.4.5.* vnto vs on Gods part by the word, and ours by prayer: doubtleſſe though God hath by his word ſanctified them, they are vnholie vnto vs when we doe not for our part ſanctifie them by faithfull prayer and thankſgiuing. And this was *Dauids* practice. *Pſal.55.1* : *Euening and morning, and at noone tide, will I pray, and make a noiſe, and he will heare my voyce.* If any ſay it is ſufficient for the gouernour to charge euery one in his familie to doe, it priuately by himſelfe: ſo might the Prince ſay, it is enough to do as *Darius* did, to charge euery one in all his dominions to worſhip no God, but *Daniels* God. Yet godly Princes thought it their dutie to ſet vp the worſhip of God in their dominions, and to take order that God might be worſhipped publickly and ioyntly of all in their land. So did *Iob*, for his houſehold, not only bid his childrē pray to God by themſelues, but hee appointed ſet times of praying together, and ſacrificing, and commaunded his children to come prepared thereunto. Againe, if the maiſter lay the matter vpon the conſciences of ſuch as be of his familie, then if they be negligent, God ſhall haue no honour and worſhip in that familie.

But wee reade of *Abraham*, that whereſoeuer
he

he became, he built an altar to God, where God should be worshipped ioynly of his familie. If God should measure out his goodnesse to thee, as thou measurest honour and glory to him, in what a case wert thou? He doth giue a charge to his Angels to keepe thee, he commandeth the earth to allow thee meate for thy sustenance, and his commandement is an effectuall word, that maketh them to do the thing that he chargeth them withall. Wilt thou now onely bid thy seruant or sonne to serue and honour God, and not see that he doe it, and helpe him in it? Then thou doest not measure out vnto God, as thou wouldest haue him measure to thee.

Gen. 12.7.8.
& 13.8.
& 21.33.
& 22.9.

This dutie then belongeth to a christian head of a familie, to worship God with all his familie, and to take order that when hee shalbe absent vpon necessarie occasion, it may be done reuerently and duly by some one in his familie, that by reason of wit and age may be meete for it. The neglect of this dutie letteth into families many grieuous enormities, and outward miseries, while God in his iustice refuseth to blesse such, as by their carelesnesse in seruing of him doe shew, that they take not him to be the author of all wel-fare to soule or body, but thinke to do well enough without him, or else think to haue their turnes serued without requesting.

The third dutie, which the chiefe gouernour must performe to all in his familie, is private instruction, and dealing with them in matters of religion,

Private instruction.

religion, for the building of them vp in true faith, and for the inuring and bringing of them to a conscience towards God, that they may not onely know and professe religion, but also feele and shew the power of religion in their liues. This dutie hath these specials belonging to it: First, a familiar and plaine opening vnto them the principals of religion, after the manner of a Catechisme. This dutie the holy Ghost layeth vpon parents. Ephe. 6. 4. *Traine them vp in doctrine and holy precepts, drawne out of the word.* The like was commanded to parents in the old law: *Let these words, which I command thee this day, be in thine heart, and whet them vpon thy children, and speake of them when thou sittest in thy house, when thou walkest in the way, when thou liest downe, and when thou risest vp, &c.* So that it is not enough to bring thy children to be catechised at the Church, but thou must labour with them at home after a more plaine and easier manner of instruction, that so they may the better profit by the publike teaching. Looke Proverbs 22. 6. Thou euen by breeding thy children hast helped them into corruption, and a damnable estate: how oughtest thou then, by all holy care and paines taken with them in teaching them the knowledge of God in Christ, to helpe them out of it, that they may not be firebrands of hell? And for seruants, seeing they spend their strength, & wearie out their bodies, and bestow their daies and yeares in seeking thy

Deut. 6. 7.
8. 9.

thy profit and ease : oughtest not thou then to seeke the saluation of their soules? *Salomon* saith, the iust man hath regard to his beast : much more shouldst thou haue regard to thy seruant, who is made according to the image of God with thee, and is redeemed with as deere a price, as thou art. And thy care for him should not stretch to his body alone, but especially to his soule ; that seeing his calling will not suffer him to vse so many, and so many, and so often meanes for the good of it as were requisite, he might herein be helped by thee.

The second speciall is, an acquainting them with the Scriptures, by reading them daily in thy house in their hearing, and directing them to marke, and make vse of those things which are plaine and easie, according to their capacitic. Reading the
Scriptures.

So *Timothie* was trained vp by his parents in the Scriptures, so that he knew them from a child : that is, was made acquainted with them by reading them, and being instructed in them according to his capacitic. This shal make them the fitter to heare and profit by the publike ministerie : whereas the neglect of this dutie, makes them vnable to heare and vnderstand the Preacher when he citeth examples, or quoteth texts out of sundry places of Scripture. The help that their familie might reape by it should make them carefull in this reading of the Scripture.

The third is, a diligent care, and regard that they

they profit by the publike ministerie of the word & Sacraments, euery one according to their capacitie. And this dutie requireth, that they should not onely looke that they do diligently frequent the preaching of the word, and carefully come to the Sacraments in due time, but also that they shew them how, and put them in mind of preparing themselues to the word and Sacraments, as *Iob* did his sons. They must prepare them to heare the word, by willing them to consider Gods ordinance, his promise, & their owne necessitie, &c. by commanding them to lay aside all such cares, thoughts, and affections, as might hinder them from a diligent hearing. To the Sacraments they must prepare them by willing them to consider of Gods institution, the ministerie of his Sacraments, his mercie in Iesus Christ, their faith, their repentance, and their wants: that so seeking assurance of grace, of reconciliation, and comfort, they may come preparedly to the Lords table.

Mat. 16. 15.
1617..

Againe, to further their profit, they must diligently examine them, what they haue learned, what vse they can make of such doctrine, & also helpe and direct them, wherein they faile. Thus did our Sauour Christ his disciples. Besides, they must call vpon them for the practise of that which they learne out of the word, that the word grow not to a common matter, of no further vse but to talke of vpo the Sabbath day.

The fourth speciall dutie that belongeth to instruction,

vse of Gods workes, either past, or present, as of examples of his mercie and goodnes, to be encouraged by them to trust in him: by works of his iustice, to be moued to feare him, & so to sow the seede of Conscience and Religion in them. Thus did *Abraham*, *Gen.* 18. 19. which care of his moued the Lord to reueale to him his purpose of destroying the Sodomites.

The duties which they are to require of them concerning godlines, be to vse the publike Ministerie carefully: to be diligent and reuerent in the priuate worship of God; to submit themselves to priuate instruction of all sortes, and to make their vse of it, to the building vp of themselves in Faith: And lastly, to practise all holie and Christian duties, which being comprised briefly in the commandements, are more largely layed open by the publike ministerie of the word, and by priuate Catechising.

But after what manner must they require these duties? We answer, not only by telling of them what they must doe, and calling vpon them for the doing of it, and by gentle admonition when they be backward: but also by correcting them, if they shall be negligent and contemptuous in the practise thereof.

This Correcting is, { Rebuking
or
either by { Chastising them,
according to the quality of the fault, & the condition of the partie, that is so to be dealt with.

Leuit. 19. 17

2. Tim. 4. 2.

A rebuke, is a pronouncing of some misbehaviour, or knownewickednesse of anie, with condemning of the same (by the Word of God) whereby they may haue shame, that others might feare.

Prov. 27. 5.

29. 19.

Correction is a sharpe thing, and therefore not easie borne of our Nature, which is full of selfe-loue: and through the corruption of nature, it isturned into an occasion of great forwardnes, sturdines, and naughtinesse, where it is not wisely dealt in. Now the better to minister correction, with more hope of doing good by it, wee must consider:

First, the end of correcting.

Secondlie, the matters for which correction must be giuen.

Thirdly, the manner of correcting.

The ende in Correction must not bee to wrecke and reuenge thine anger, or malice, or to reuenge thy selfe for an iniurie done, nor yet a-lonely the preventing of the like hurt by the like fault afterward: but in zeale of Gods glorie, who is dishonored by the leaudnes of the offender, and in loue to the partie; thou must seeke by wise correction to reclaim him from such euill as bringeth danger to him; and to make him more carefull of his dutie afterwards. Heerein they faile, who in correcting haue no respect, but to their owne commoditie.

For the matters that deserue Correction, this is a rule, that there must bee no rebuking,

A

much

must lesse chastising, but where there is a faulte. For where any is vniustly corrected, besides the iniurie, it hurteth him, by hardning him against iust correction. For he will thinke that it is the rash hastinesse of his gouernor that putteth him to smart, and not his owne desert.

By fault I meane, not onely the committing of that which was forbidden, but also the omitting of that good which was commaunded.

But euery such fault is not to be censured with correction: sometime ignorance, mistaking, ouersight, and a desire to please in one thing, maketh inferiours to offend in others. Except there bee contempt, or willing negligence, or rechelesse ouersight, a gentle Admonition may serue. And indeed, superiours must take heede of coming to the greatest remedies of correction too soone: for so they may soone marre the partie by ouer-sharpe dealing, which by a wise proceeding by degrees might haue bene gained. Furthermore, Gouernours must know yet more expressely, for what to correct. Some neuer correct but for their owne matters, neuer regarding the faults committed against God. But the goodlie Gouernour, that aymeth at Gods glorie, and seeketh the Lord, and not himselfe, is most grieued for those disorders in his Familie, that tend to Gods dishonour, and such he correcteth most carefullie. And as for the defaults of his Familie, that are against himselfe, hee looketh more to Gods dishonour by them, then to his

owne hurt or losse, and in zeale of God is drawne to correct, and not of selfe-loue. Hee therefore counteth these things worthie of correction; if any delight in the ignorance of God, or be carelessse to approue himselfe, as one that wholly dependeth on him, loueth him, feareth him, reuerenceth him, labourerth to approue all his wayes before him: if anie be giuen to idolatrie and superstition, & careth not in euerie part of the worship of God, to followe his reuealed will, or if in the parts commanded, he appeare negligent and cold, or put them to any other vse then is commanded, or be giuen to images or superstitious monuments, customes, occasions, or such like; if any dishonour the Name of God, either in the vnreuerent vsing, or abusing or peruerting, and not vsing it with that preparation before, feeling at the present time, and fruit after, which is prescribed, his titles, word, Sacraments, or works: if anie prophane his Sabbath by vaine pastimes, and gaming, as Cards, Dice, Dancing, &c: going to Playes, or giue not himselfe to the exercises appointed for that Day out of the Word: if anie neglect speciall duties towards their equals, superiours, or inferiours, in yeeres, gifts, authoritie, as Magistrates, Ministres, Maisters, Parents, Seruants, Children, or people: if anie declare not a conscience to the euill, anger, malice, contention, quarrelling, fighting, or anie hurting of the person of man, either in soule or bodie, not being carefull to succour the same, according to
his

his calling, if any bee found vnchaste in bodie, words, countenance or geiture, vntemperate in diet, in Apparell, discolure, not caring to maintaine the contrary holines in himselfe & others: if any bee not carefull to preferue the goods of another man, or shall by falshood, flatterie, and oppression diminish the same; if hee be negligent in increasing of his owne, by honest and lawfull meanes, or mis-spend them in Cardes, Dice, Gaming, &c: if anie care not to maintaine the good Names of others, but bee given to vn-necessarie blasing of other mens infirmities, by lying, slaundering, back byting, taunting: if any shew himselfe carelesse to restrain the motions and enticements vnto sinne, and the Lust of the same: and hee will vse the meanes following to redresse them.

The manner of Correcting must likewise be looked vnto: for to faile in that maketh Correction hurtfull oftentimes, but alwayes vnauaileable. For this point then, wee must knowe, that Correction must be

Ministred in { Wisdome,
and
Patience,

Wisdome is that by which we obserue comelinesse in euery action; that is to say, by which wee obserue what wee doe, how, in what place, at what time; before whome: that all things may be done in a conuenient place, time, and manner.

*Ephes. 5. 14.
16. 17.*

Wisdome will

1. Finde out the right partie that committed the fault, that hee that is innocent bee not vniustly burthened.
2. Consider of what sort and nature the fault is.
3. Weigh circumstances of Ages, discretion, & occasions, that moued the partie, and whether it be customarie, or a slip by ouersight.
4. Look to the minde of the doer, whether negligence, frowardnesse, or simplicitie, and want of wisdome brought him to it.

And according to these things wisdome will teach a man to measure out correction, or to be sparing in it. Besides, wisdome will not correct before the fault bee euident, or before shee be able to winde the offender out of all shifting holes. For when the offender is not thoroughly conuincd, he shifteh off the shame of the fault, and of the correction, which is a part of the purgation to cure his disease, and besides hee will be bolde to open his mouth against his Ruler, and seek to bring him into hatred or contempt with the rest of the inferiours, for correcting vniustlie. Wisdome therefore, will winke at a fault a while, and make as though shee sawe it not, that shee may haue a fitter opportunitie to correct:

rect : yea, towards some of a good nature, wisdom will shew that shee seeth a fault, but yet for loue of the partie, and desire to haue him amend of his owne accord, shee will passe ouer the euill. Moreover, wisdom will neuer reproach the offender, by reuiling or taunting him with the faulte, but minister Correction in loue, and desire to haue his fore cured, and his credit salued. For the casting of faults in their teeth, and disgracing them, especially before others (which is common in the world,) maketh them lay off shame of offending, by little and little : whereas (if they saw thee carefull of their credit) they would haue much more regarde to it themselves. Lastlie, wisdom will auoide partialitie, and deale with all in the same case after the same manner.

Patience is also needfull, that through anger or hastines, a man do not fight nor chide before he hath made the fault manifest to the offender: that if it may be, his conscience may be touched for it. Againe, by patience one must heare what the offender can say in his defence, and not disdain to heare him modestly alledging for himselfe : and when his defence is made, by equitie to allow, or disallow the same. So did *Iob*, *Iob*: 31.13. And *Balaam* had no reason to disdain the defence of his beast, *Num.* 20.30.&c.

This Patience also will keepe a man from bitternesse, which might sooner make the partie angrie, then draw him to amendment; which

Patience and
steadfastnes in
suffering
the offence that
comes to vs by
any waie, so
that they can
not discom-
rage vs.
Phil 4.5.

Colloſſ. 3. 21

Ephes. 6. 4. 9.

thing the Apoſtle would haue auoyded in ſuperiours towards thoſe that bee vnder them. For want of this, manie are but a word and a blowe: manie firſt correct, and then tell the fault; many lay on load, or rail, and reuile, braule, and ſcold without meaſure.

Laſtly, this patience will keepe thee from immoderate Anger, a thing daungerous in a Correcter. For hee that commeth to reforme with too much Anger, ſhall hardly keepe a meaſure, in rebuking, or chaſtiſing.

Now for the ſeueral kinde of correction, the firſt is Rebuking, which is a ſharpe reproofe for a fault committed, meaſured according to the nature of the fault. Exāple whereof we haue in *Iacob*, Gen. 30. 2. *Iob*. 2. 10. our Sauour Chriſt, to *Peter*, Matth. 16. 23. and to *Iames & Iohn*, Luc. 9. 55. So *Eli*. 1. Sam. 2. 23. &c. rebuked his ſonnes, but not according to the quality of their fault, which turned to his and their ruine.

This reproofe may haue ſome threatning of chaſtiſement ioyned with it, if neede be: to the ende to make it ſinke the deeper. *Prou.* 19. 19. Bee thou verie angrie when thou pardoneſt a fault; ſaying, that thou for ſparing him nowe wilt puniſh him the ſoarer, if hee tranſgreſſe againe: But Threatnings muſt not bee vaine word without effect, but alwaies if amendment follow not, thou muſt performe what was threatened, leaſt thou become light and vaine in the offenders eyes.

Chaffi ſe-

Chastisement is, when with a sharpe rebuke punishment is also laid vpon the offender, according to discretion.

If any man think fighting vnmeet for Christians, or be loth to soile their hands, lest they should get themselues an ill name; let them know, that Gods ordinance is not a matter of an ill report, but onely amongst fooles, that know not what is good and mette. Now, that household chastisement is agreeable to Gods will, is euident out of the Prouerbs, where the wisdom of God doth very often commend it to vs, as chap. 12. 24. *He that spareth the rod batteth his sonne: but hee that loueth him chasteneth him betimes.* Where he requireth, that it be not deferred till it be too late, that is, till the offender be hardened in ill: but given in time, before he be past recoverie. Secondly he saith that it is a fruit of true and pure loue, to correct in due time: and very loue in parents, and care of their children must draw them to it.

Thirdly, he saith, that such parents know not what true loue of childrē meaneth, but imbrace fondnesse, and foolish pittie in stead of it, who doe spare to correct, when correction is deserved.

Fourthly, that this fondnesse and foolish affection is indeede hatred, and not loue. The reason why it is to be counted hatred, is set downe, Prou. 19. 18. *Chastise thy sonne while there is hope, and let not thy soule spare him, to his*

his destruction. Where he plainly saith, that fond pittying and sparing of children is to worke the destruction of them. And is it not a token of great hatred to be a meanes of anothers destruction? Elle where hee sheweth the necessitie of correction, and the good which it doth: Prou. 22. 15. *Foolishnes is bound in the heart of a childe, but the rod of correction shall remoue it farre from him.* As if he should say much follie and lewdnes is couched in a childs heart, which if it be not purged, will burst forth into foule enormities, and therefore a purgation is but needfull; and what may that be, but *the rod of correction?*

The same is commanded, Prou. 29. 17. *Correct thy sonne:* where also hee sheweth, what benefit commeth thereby to the parents: *He shall giue thee rest, yea hee will giue pleasures to thy soule:* that is, thou shalt be free from sorrow, heavines, and many troubles, which many parents haue with vngracious children: and on the other side, thou shalt haue much comfort and delight by him. Great benefit also commeth thereby to the children, as he sheweth in the 15. verse, *The rod and correction giue wisdom,* and Chap. 23. 13. 14. Whereas the neglect of it bringeth hurt to the child, and to the parents, as followeth: *A childe set at libertie maketh his mother ashamed.* And for seruants, the Wiseman doth closely shew, how they must be dealt withall, where he saith, Prou. 29. 21.

He

Hee which bringeth vp his seruant delicately from his youth, at length will be deprived of his children. And a little before, verse 19. he saith, A seruant will not be chastised with words: though hee vnderstand, yet hee will not answere or regard.

These Scriptures shew, that God hath put the rod of correction in the hands of the Governours of the familie, by punishment to saue them from destruction; which if the bridle were let loose vnto them, they would run vnto. Where men and women are content to goe contrarie to their owne nature, and to vndergo ill reports to obey the ordinance of God, there God will giue a blessing, that is, a well ordered familie, wherein all shall be of good hope.

These be the duties, that the chiefe of the familie oweth to them of his familie within doores, as touching godlinesse. The Wife also, which is a fellow-helper, hath some things belonging to her to further godlinesse in her familie: as for example, in her selfe to giue example to her Household of all readie submission to all good & Christian orders, to order her Household affaires so carefully that no exercise of religion be hindred, or put out of place, at such time as they should be done: in her husbands absence: to see good orders obserued as he hath appoynted: to watch ouer the manners and behaviour of such as be in her house, and to help her husband in spying out euils that are breeding,

The Wives
dutie, touch-
ing Christi-
an helinesse,
To be a fellow
helper, is to
yeeld help to
her husband,
especially at
home, in all
the matters of
the familie.
1. Tim. 5. 14.
Tit. 2. 5.

Pro. 31.27.
verse 26.

breeding, that by his wisdom they may be prevented or cured. *Salomon* saith of the vertuous woman, that *shee* *overseeth* *the* *ways* *of* *her* *household*: And a little before, *shee* *openeth* *her* *mouth* *with* *wisdom*, and the Law of grace is in her tongue. And *S. Paul* requireth, that wives, specially the elder be teachers of good things, and that they instruct the younger. They may also do much good in framing the tender yeares of their children vnto good, while they be vnder their hands. For euen as a childe cockered and made a wanton by the mother will be more vntactable, when the father shall seeke to bend him to good: so on the other side, a child wisely trained vp by the mother in the young yeares will be the easilier brought to goodnesse by the Fathers godly care. We read, that *Timothy* was made acquainted with the scripture from a little child, by meanes of his godly Mother, and Grandmother; a good patterne for christians. And marke the prooffe: God recompenced their godly care exceedingly: for *Timothie* proued a rare young man, of excellēt graces, to the great ioy and comfort of his parents. Mothers may also poure good liquour into their childrens tender vessels, the saueur whereof shall sticke in them a long while after: I meane, they may sowe in their mindes the seede of religion and godlinesse. These and such like duties, if the wife performe constantly, shee shall bring no small helpe to her husband, for the godly and religious

religious ordering of his house. And thus much of that part of household government, which concerneth godlinesse.

Now we come to the other part, which pertaines to the things of this life: wherein is to be considered, what is the dutie of the husband, and of the wife, namely to.

The 2. thing, whereat household government consisteth, is

Take order for } Provision.
and
Health.

They must take order for provision for necessities to the maintenance of themselves, and all withall their charge. These necessities are food and rayment. Also care must be had of the health of such as be in their families, both to preserve it by rest, and recreation if need be, and to restore it if it be hindred, by good looking to such as are fallen into sicknesse.

Many are carefull to live, but very careless to live well.

That the Governours of the familie must make honest provision for themselves, and their charge, and not live vpon the Church almes, or by begging, purloyning, borrowing, or cousoning, it is most euident by that saying of Saint Paul to Timothie. *Hee that provideth not for his owne, and especially for them of his house, hath denied the faith, and is worse then an infidel.* And Salomon saith, *The iust man regardeth the life of his beast: much more of his seruants and children.*

Provision.

1.Tim.5.8.

Prov.12.10.

And as the spirit of God chargeth vs with this dutie; so he setteth vs about such things whereby

whereby this may be compassed, and forewarneth vs of those things whereby it may be hindered.

What things benecessfull for the making of prouision.

The things that hee teacheth vs for the making of this prouision, are first, *That euery one should haue some honest and good calling, and should walke diligently in it: that it may bring in honest gaine, whereby necessities for the familie may be prepared.*

A calling.

Genes. 3. 19.

Calling is our appointed charge and manner of life in some honest worke, where in we are dayly to labour, as we may best profit therein.

Eph. 4. 1.

1. Thes. 2. 12

That euery man must apply himselfe to some studie and calling, is so knowne that it needeth no prooffe. *In the sweate of thy browes thou shalt eate thy bread, &c.* which condemneth all such as liue of the labours of other men, and themselves take no paines or trauaile, doe no good in the world, benefit not humane societie any way, but deuoure the good creatures of the earth, which indeed belong to them that take all the paines. In this rancke doe a number of Gētiles in the world march, deuising gay toyes, which might well be spared; who are but vnprofitable burdens of the earth, that fill vp number like Ciphers, who glorie in their shame, that is, in their ease, pleasures, and brauerie, whereof (if they knew wherto a man was borne) they would be ashamed.

These be they for whose maintenance in their idleness a number are faine to toyle very hardly, fare meanely, and spend their strength to the very skin and bones, and yet can get but a slender recompence through their vniuersall exactions.

exactions. But enough of them: to returne. The good gouernour of a house must be none of these: but he must haue a calling that is good, honest, and lawfull, not onely gainefull to himselfe, but also holy and profitable to the societie of mankind: for thus much doth Saint Paul comprehend within the compasse of his words, Ephes. 2. 4. 28. *But let him labour the thing that is good.*

It is not enough to haue a calling though it be neuer so good, but it must be followed, so as it may bring in maintenance for thee, & thine, such as is meete for thy estate.

But how must it be followed? first, with diligence: for as Salomon saith, Prou. 18. 9. *Hee that carieth himselfe slothfully or loathly in his busynesse, is the brother of a great waster: that is, he is another waster, and doth as much as an vnthrif or spend-good. To diligence belongeth the blessing Pro. 10. 4. The hand of the diligent maketh rich, and Chap. 12. 11. He that tilleth his land, shall be satisfied with meate. Yea, and a large blessing: The soule of the diligent shall be fed: that is, he shall haue abundantly. And lest that any should say, that in some callings a man may wel thrif, but not in mine: It is said, Prou. 14. 23. In all labour, that is, diligene following thy calling, there is abundance. Moreover, this diligence will bring a man to renoune, 1'rou. 22. 29. Thou seest, that a diligent man in his busynesse standeth before Kings, &c.*

2. The manner of following a calling.

Pro. 13. 4. Diligence, is that, by which we execute as well as we can the labour of our calling.

2. Thos. 3. 10. Rom. 12. 11.

The

Of the enemies
to diligence.

The better to kindle the affection vnto this diligence in following thy calling, consider what is said of the spirit of God of those evils, that are enemies vnto it.

Slouth.

Slouthfulnesse is a vncarenesse or tediousnes in any godly, spiritual, or ciuill exercise which one ought for Gods sake to doe, for the benefit of the common weakh, or for the sustentation of himselfe & his family.

Many a man is idle and slothfull because labour and toyle is irksome and painfull to him, as Prou. 20. 4. *The slothfull will not plow because of winter: but what is his reward? it followeth, therefore shall hee beg in sommer, and haue nothing.* Pouertie is the fruite of slothfulnesse, Prou. 18. 4. *A slothfull hand maketh poore.* And lest any man should thinke that he could keepe away pouertie, at least a great while: it is said in Prou. 24. that it commeth violently, and with great power, and swiftly vpon such a man, and hee shall not withstand it: *Thy pouertie commeth as a light traveller, and thy necessity as an armed man.* In the same place also the meanes whereby it commeth is exprest. Verse. 30. *Hee through folly neglected his ground, and lest it vnseasoned, and vtilld, and so it yeelded him no increase.* Which being there spoken of husbandrie may be drawne to a generall; that to let such things lie idle & vnused, which should bring in commoditie is the high way to pouertie.

Slouthfulnesse, and prodigality, are the true paths that conduct and lead men to pouertie,

The slothfull is further described to be a great wisher, and woulder, but no good householder, Prou. 13. 4. *The sluggard lusteth, but his soule hath nought,* And againe. *All the day long hee wisheth, but his desire is not accomplished, which*

which wasteth him with sorrow. Besides, hee perswadeth himselfe that hee hath some sufficient stay or let to withhold him from diligent labor, and so dare not go forward, as the wise man saith, *Prou. 26. 13* *Prou. 15. 1* *The way of the slothfull is a hedge of* 14. 15. 16. *Thornes.* And in an other place hee saith, *Prou. 26. 13.* *A Lyon is in the way:* But in truth it is ease and laziness that letteth him. *As the doore turneth upon the Hinges, so doeth the slothfull in his bed.* *Prou. 26. 14.* And to shewe that such a man is in a downe-hill to beggarie, *Salomon* saith, that he thinketh himselfe very wise in his doing: *The sluggard is wiser in his own conceit, then seuen men that can render a reason.* What hope is there of sauing of him that the Begger catch him not, who please him selfe in his sloth, which doeth summon him to Beggarie? That also is not to bee omitted, that such a sluggard, who suffered his owne ground to bee ouer-growne with Thornes and Nettles, stones or thistles, serueth in the world for an Example, to make other men warie. Vnder this is that same luskishnes which maketh men loue their ease and sleepe, which bringeth forth the same fruit that sloth doeth. *The sleeper shall bee clothed with Rags.* *Prou. 23. 21.* And therefore, the Wise man laboureth to drawe men from it, *Prou. 20. 13.* *Loue not sleepe, least thou come to povertie; open thine eyes, and thou shalt bee satisfied with bread.*

Another enimie to diligence, is, following
of vaine and idle companie. For though a man
2. Idle compa-
nie keeping.

hee eager minded towards his businesse, yet by vaine and idle companie, hee shall be drawne away to other delights, and lose his good houres, and let goe the occasion of doing some things in the fit season. Therefore Salomon saith, *Pro. 11. 12. The man that followeth the idle, is destitute of understanding.* And againe, that he shall come to no better passe, then the idle man. *Pro. 28. 19. Hee that followeth the idle, shall be filled with pouertie.* This harne getteth hee by haunting vaine companie, and leaude persons. For as sweetewaters are corrupted and spoyled, when they run into waters which are salt, bitter, or vnholosome; and so loose the the vertue thereof: Euen so, he that ioyneth himselfe in friendship, and doeth couple himselfe in Familiaritie with wicked and vngodly men, becometh wicked and vngodlie himselfe, and is stayned and blemished with their vices, although heretofore hee had beene inclined to vertue and godlinesse. For, *A little Leaven* (saith the Apostle) *doth Leaven the whole Masse.* *1 Cor. 5. 6.*

None can walke in simplicitie before God, that delighteth in the companie of the vngodlie.

3. Pastime.

Lewd pastime, causeth naked purses.

Thrift consisteth not in Golde, but in Grace.

Pastime also carieth many from their callings, and likewise from thrift. *Pro. 21. 17. Hee that loveth pastime, shall bee a poore man.* Which being a punishment threatned of God against that euill; though a man would be warie of loosing much at Play, yet the Lorde might some other way bring him to pouertie, and so punish him for his corrupt delight in that thing, which the Scripture hath so branded.

Lastly,

Lastly, vnto true diligence, *Salamon* opposeth
and setteth talking and great reckoning of what
they will doe, *Prou. 14. 23.* *In all labour there is*
abundance, but the talke of the lippes bringeth onely
want. For commonly, such as make great ac-
count of their doings, when it commeth to do-
ing, can finde no fit time to begin.

4. Great
reckoning.

Now, to finish this point of diligence to be v-
sed in our Calling, marke the good Husbandrie
which the Spirit of God teacheth, *Prou. 27. 23.*
Be diligent to knowe the state of thy Flocke, and take
keede to thy Heards, for Riches remaine not alwayes.
Where hee willeth men not to trust all to Ser-
uants for the care of their Cattell, & other com-
modities, but to looke diligently to them them-
selues. The reason is, for that their riches be not
so glued to them; but that if they bee not care-
fully looked vnto, they will take their leaue and
be gone. And so we see it often comes to passe,
that they which doe their businesse by others,
haue others to thrue for them.

But heere peradventure, some Husbands and
wives will say: Yee speake much of good Hus-
bandrie, and good Huswiferie? but how would
you haue them to be good husbands, and good
huswives, that haue not wherewith to be a good
husband, or good huswife on? Whereunto we
answere, that good Husbandrie and good Hus-
wiferie, consisteth not so much in hauing much
or little, as in the wise, carefull, discreet, and good
fore-casting of that which *GOD* in mercie hath

imabled and enriched them with , to see every thing well ordered, and employed to a good end and vse. For wee see by experience, that some Husbands and wiues, can so husbandly, and huswisely dispose of things, that they will make a fairer shewe of a little, and cause it to stretch further then many can of much. Yea, some can do as much with twentie Nobles, as some other can with twentie or thirtie pounds.

As a calling must be followed with diligence, so also there is Wisedome, skill, and discretion to be vsed in it. For as in lifting of a great weight, a mightie strong man wanting cunning, cannot mooue that, though he straine & bruse himselfe much, which a weake man will do with a sleight: So dealing in any calling, some man shall toyle exceedingly much; and yet for want of witte and discretion, not doe halfe the good that another shall with more ease, *Prouerb. 13. 23.*

Hee that hath a Trade, let him learne to bee cunning in it, and able to goe through with it: *Prouer. 16. 20.* And to the ende hee may walke on surer ground, let him not disdain to aske aduise and counsell. For the praise of contriuing matters well by his owne wit, is not so great, as is the losse and ignominy (when for want of counsell) a man entreth a wrong course. Besides, *Salomon* doth commend this Wisedome vnto vs often, to take heede of hastinesse, headinesse, and selfe-will; and to beware of ouer weening in our owne reach: *Prouerbes, 15. 22. With-*

our Counsell, Thoughts, that is, intents and purposes, come to nought: but in the multitude of Counsell there is steadfastness. And 2. 18. Establish thy thoughts by Counsell, and by Counsell make Warre. Whereas on the other side, Haste bringeth waste: Who'oner is hasty, that is, Rashly goeth about his businesse without Counsell, commeth surely to povertie. Proverbs. 21. 5. That is notable: PROVER. 29. 20. Seest thou a man hasty in his matters, there is more hope of a Foole then of him. The same is saide of the conceited man, Seest thou a man wise in his owne conceite? there is more hope of a Foole then of him. Prou. 26. 12.

When the Spirit of God doth so carefully commend this thing to vs, wee must needs thereby see that it is a matter of great necessitie, and of excellent vse. For, as the Proverb is; Two eyes see more then one. And many times, men see more cleerely in other mens matters, then in their owne. In this case also, it is good to looke to the examples of others, and our owne experience in such like cases; for much light cometh into a wise mans minde by this windowe. And to the end that thou mayst make thy vse of Experience and Examples, when occasion shall serue, it is good to marke things which shall fall out; to obserue the beginnings, proceedings, and euents of matters, and to keep them in mind to stand thee in stead. For he that neuer marketh any thing, it is all one, as if he had neuer seene or heard any thing: and such a one must alwayes

bee running for Counsell in euery light matter, or else may take a wrong course, except hee can stumble on the right way by good happe. This Obseruation, and pondering of Euents, with the causes that went before, is the ripener of witte. But idle-mindednesse, and carelesse letting passe of matters, maketh an emptinesse in the head of such good things, as make one man excell an other.

Iustice is a vertue, that yeeldeth to euery man his owne.

Thirdly, in following thy Calling, let not Iustice and vpright dealing bee forgotten, but order thy dealing by them. If there were no other, yet this reason should weigh with thee, that so mightest looke to reape good dealing at other mens hands, as it is saide, Prou. 21. 21 *He that follovethe after righteousness and mercie, shall finde life, righteousness and glorie.* Whereas such as measure out hard measure to others, haue the like measured to them againe, according to the saying of our Sauour Christ. Besides, the riches gotten by ill meanes, haue a heauie Destinie vttered against them: *The gathering of Rubies by a deceitfull Tongue is vanitie; tossed ree and fro; of them that sleeke death.* Prou. 21. 6.

Mercifulnes is a compassion and fellow-feeling of an others miserie, with best endeavour (to farre as may bee) to

As iustice and equall dealing towards all men must be looked vnto, so God will haue vs not to omit mercifulnesse and friendlie dealing to the poore. Be not then so tied to thy business, that thou canst neuer looke out to the necessities of others, nor spare time to serue their occasions. Among many wayes of helping the poore, which

which are commanded, this is one, to goe or ride
for them, to sue them from wrong, or to further
them in their right; to be their mouth, to plead
for them, when by feare and simplicity they can-
not plead for themselves. And toward them es-
pecially a sparing hand is forbiddē, and that with
a fore item, Prou. 21. 13. *Hee that stoppeth his care
at the crying of the poore, hee shall also drie
heard.* And to shewe liberalitie, (especially to
the Saintes and Faithfull,) there is perswasion,
with a sweete promise. Pro. 19. 17. *He that hath
mercie vpon the poore, lendeth vnto the Lorde, and
the Lorde will recompence him that which hee hath
giuen.*

comfort, se-
lecte and inge-
come them.

Psal. 16. 3.

Gal. 6. 10.

Heb. 6. 10.

Eccl. 13. 16.

1. Ioh. 3. 16.

Pro. 22. 9.

If anie feare, that if he tie himselfe so short, as
never to passe the bounds of equitie, and besides,
open his hand so wide to the poore, hee shall ne-
uer liue and thrive of his calling, let him remem-
ber what is written, Prouerb. 16. 3. *Committe thy
worke to the Lorde, and thy thoughts shall bee dire-
cted.* And let that promise encourage him to
follow the Lorde whithersoever he calleth, not-
withstanding anie feare or misdoubt. Besides,
let him haue that in minde, which is in Prou. 28.
22. against couetousnes, and posting to be rich:
*A man with a wicked Eye hasteth to bee Rich, and
knoweth not that Pouertie shall come vnto him.*

And againe, in the 20. verse, *Hee that maketh
haste to bee rich, shall not bee innocent.* Whereto
agreeth that of S. Paul. 1. Tim. 6. 9. 10. *Hee that
will bee rich falleth into Temptation and snare, &c.*

and the vanitie of riches ill gotten, or ill kept, is declared, Prou. 13. 1. and 20. 2.

Herevnto men must ioyne Contentation with that allowāce (which GOD, as a wise Father) that knoweth what is best, maketh vnto them. For a restlesse and vncontented mind breedeth hastemaking to riches, dryeth vp the riuers of liberality, and setteth the conscience vpon the racke, and stretcheth it beyond the bounds of equitie and iust dealing, when hope of gaine is offered. Wherefore Salomon, (to preuent those evils in men, and to make them to like of their present estate, telleth them, that *Better is a little with righteousnesse, then great revenues without equitie;* and the like is in Plal. 37. 16. There is a double reason for this: First, because store gotten with wrong. breedeth a sore Trouble, sometime of minde and Conscience, and sometimes outward, whiles the right Owner of the goods, suffereth thee not to goe so quietlie away with them; or God stirreth thee vp an enemy, mightier then thy selfe, that shall pull from thee, as thou didst from another.

The second is, because such haue the hatred of manie, for that which they purloine, or get by wrong and oppression: which a good man would not haue for so small commoditie. Hitherto we haue shewed what thou must looke vnto, in following thy calling. Nowe there follow other things, not vnworthie to be thought vpon, of him that would provide for his

Contentation is
a vertue, where
by a mā is well
pleased with
that estate
wherein hee is
placed.

1. Tim. 6. 6.

Phil. 4. 11.

12.

Math. 6. 31.

Heb. 13. 5.

Esay. 33. 1.

Prou. 22. 22.

21.

Eccles. 5. 7.

¶ 4. 1.

his familie well. Though we would not haue a man faine himfelfe poore, and a niggard, when he hath abundance, as a number doe by whynning and complaining without cause, who are neither good to the common-wealth, nor kind to themselves: yet it is not wisdom to carrie a higher port and countenance in the world then a mans abilitie will warrant. Such shall be enuied; so long as they doe beare it out by the hard edge, they shall be laide at for charges, and if through necessitie in the end they be faine to yeeld, they shall be scorned of their enuiers, and little pittied of all others. Wherefore it is wisdom rather to beare a low saile, and to keepe within compasse, and rather to come short of that thou mightest do, remembring that which is, *Prou. 12. 9. He that is despised, and is his owne man, is better then he that boasteth himselfe, and lacketh bread.*

Againe, as they which loue to pearke aloft, and desire to be cartied with a full sayle by the winde (a) of *Ambition*, and (b) *Vaine-glorie*, rather then to haue sea-roume, do oftentimes rush vpon the rocks of want, and there sticke till they sincke: so they, which in feare of such rockes chuse to ride with halfe or quarter saile, where they haue not roome at will, are more safe from danger, and may more conueniently provide against a tempest. Yea, they may so saile, that when God shall remoue them hence, they shall not be constrained to leaue their children to

To spare, that thou maiest haue to spend in honestie and necessitie for Gods sake, is well done. A thing is sooner spared then gotten. a) Ambition is an vnlawfull or wicked desire of glory, namely, when a man seeketh to be aboue all other in honour, and seeketh to effect the same by vnecessary and vniust actions, besides his vocation, trusting to his owne wisdom and strength. b) Vain-glorie is a certaine disordinate desire to be well thought of, well spoken of, praised, and glorified of men.

the

the wide world, which thing nature bindeth a man to haue a care of.

Another rule may be drawne out of that, which is *Pro. 10. 3. A wise sonne g. theresh in summer: but hee that sleepeeth in haruest is the cause of confusion.* Where he teacheth, that when a man spieth an opportunitie of honest gaine and commoditie, he is to follow that while the time serueth: but he that for a small matter, letteth slip occasions, and reckoneth of this time, and that time, this day, and that day, thinking then to haue more fit opportunitie, that wil bring all to nothing.

A good neighbour (saith one) is a good thing. Agreeable to this, *Salomon saith, Pro. 17. 17. A friend loveth at all times. And 18. 24. A friend is nearer then a brother.* As if hee should say, there is many a friend that is more kind then a brother, & more readie to doe pleasure then he that is more bound by nature and dutie. He saith also, *Pro. 27. 9. As oymment and perfume reioyce the heart, so doth the sweetnesse of a mans friend by heartie counsell.* That is also notable, which is, *verse. 17. Iron sharpneth Iron, so doth a man the face of his friend: to wit, because mutuall communication of friends one with another, quickneth the spirit, and cheteth the heart.*

All these places containe motiues, to giue heede to this exhortation. *Verse. 10. Thine owne friend, and thy fathers friend forsake not,*

not, neither enter into thy brothers house in the day of thy calamitie : for better is a neighbour that is neere, then a brother that is farre off: In the end of the eighteenth Chapter, verse.24. hee sheweth how a man shall preserve this treasure which is so good. *A man that hath friends, must shewe himselfe friendly.* Heereto agreeth that of the heathen : he that would have a good neighbour, must be a good neighbour. In the 24.verse.27. He seemeth to give a rule for the right order of managing a mans Household affaires ; saying : *Prepare thy worke without, and make readie thy things in the field, and afterward thou maist build thine house.* As though hee should say, first looke after things as are needfull and necessarie for house-keeping, as that thou maist have provision, &c: and then, when that is provided for, thou maist fall a trimming vp of thy house. But many fooles begin first to decke their houses, before they lay for necessities, and are faine afterwards to sell their ornaments with losse, to provide more necessarie matters. It is a good point of wisdom, to beare the want of that longest, which may best be spared.

The last rule is, that a good gouvernour of a familie, for the better maintenance of his familie, must be frugal; or (to speake english) a good husband, that is sparing and saving, and that he so order & moderate himselfe, that if his goods and reuenues be not sufficient for him and his charge,

Sparing, is good getting, and the greatest rest that one can haue.

charge, hee make himselfe sufficient for his goods, and dispose of himselfe according to the old prouerbe: So to cut his coate according to his cloth, and to eate within his owne Tether. Yet we would not haue him pinching, or niggardly, and so dried vp for liberalitie, that nothing should be wrong from him for good vses. That is too farre on the left hand, as prodigalitie is on the right. But where there is no iust cause to spend or lay out, and it might be as well spared, there we would haue him saue. For his riches be the Lords goods, which God hath made him a steward of. When the Lod therefore wils him to open his hāt, there let him not be straight handed: but where nothing but vn-ruely lusts and pompe, or vaine glorie, bid him draw, there is he to hold fast: for he is an ill steward, that will lay out his maisters goods where there is no neede, or where lesse would serue. There be many, who of a greedie and conuētous mind, will easily imbrace this precept of sparing: but as they do it with a wrong purpose, so they faile in the matters wherein they should saue and be sparing. Many mizers pinch their seruants in their meate and drinke, allowing them not enough, or not good enough, & this they take to be frugalitie and thrift: whereas to prancke, and pricke vp themselves in braverie, and that sometimes aboue their calling, they are very lauish. This is no more to be counted frugalitie, or good husbandrie, then to rob a poore

poore man to giue to the rich, is true liberalitie. When therefore thou thinkest of sparing, let not the greedie desire of gathering draw thee to it, but conscience of well vsing that which God hath lent thee. And this mind will draw thee to spare and saue onely there, where it may be well done, and not there wherein conscience thou oughtest to spend. Now the better to further our selues in this honest thriftinelle, or frugalitie, which is called of one a great reueneue: the occasions of needlesse expences must be auoided. Loue not mirth and pastime, for they haue oft occasion of expences. Againe, they cause losse of time, and neglect of businesse at home: yea, and often men doe buy their pleasures with losse in their goods, while reichelesse maisters haue either theewish, or carelesse seruants. Therefore *Salomon* telleth such their fortune, Pro. 21. 17. *Hee that loneth mirth or pastime, will be a poore man.*

Secondly, a sweet tooth, and a faire mouth, that is, daintinelle, or choisenelle in diet, is an enimie to frugalitie, a needlesse charge, to delight the taste for a moment, whereas wholesome meat and drinke, would be more ease for the purse, and more healthfull for the bodie. *He that loneth Wine and Oyle, that is, sweet delicats for his senses, will not be rich, Pro. 21. 17.*

In this ranke doth march *Gluttonie*: I meane cramming and pampering the bodie, and also drunkennelle. These dull the mind and wit, darken

Gluttony is a vice, when any doth cram and fill his bodie

darken reason, and make a man become foolish. Besides, they stuffe the body with grosse humours, which breed diseases, & diseases bring other charges for physicke, or at least, losse of time, and neglect of businesse, which doe cost a man as much as his diet wherein hee was excessiue: so that these euils haue double expences.

Drunkennesse is a vice, when any doth gull in ouermuch drinke.

To be brieue in this point, God hauing set the destinie of the drunkard, and the glutton, namely, that many euils, and namely povertie, shall beside them, Prou. 23. 29, 30. } 1. by some way or other he will effect his iudgement. For no one peece of his word shall fall to the ground.

A great backfriend to thrift is good fellowship, and companie keeping: for it hath losse of time, and draweth thee away from thy calling, and hindereth the due overseeing of good husbands affaires: it maketh a man ouer slippe occasions of doing good things in a due and fit season: besides, it draweth home others to thy house, or draweth thee to others houses, as Tauerries, Alchouses, and such like, the haunting whereof is a thing of no good report, and it maketh thee lauish in spending, or else it is no good fellowship, (as they say) and by meanes thereof, thou shalt feede the gluttons, and spend that vpon others, which belongeth to thine owne familie: which Salomon saith, Prou. 8. 7. is a shame to thy father.

Thy

Thy company keeping hath many other enormities: *He that toucheth pitch, shall be defiled therewith.* And as thou art a partie with him in his euils, so shalt thou be also in his punishment. *The companion of foales shall be afflicted.* Wherefore auoide such, and rather follow the wise: *He that walketh with the wise, shall be wise: who are they? even they that haue the lippes of knowledge, whose words teach good things.* But such whose talke is nothing but froth, their words vnsauourie, bringing no good to the hearer though there be no outward euill in their liues, yet they must not be admitted for companions, further then vpon some vrgent occasion thou must deale with them: *Prou 14.7. Depart from the foolish man, when thou perceivest not in him the lips of knowledge.*

As to haue a faithfull friend, is a matter auailable to thrift, so by some friends a man may be endammaged. There is a friendship, which is very costly, and chargeable to maintaine. He that desireth familiaritie with great men, must haue other things suteable; as costly apparell, well trimmed houses, often inuitings to banquets to recompence their kindnes, he must follow their humours, and not sticke to neglect his affaires to keepe them company.

This will cost a man sweetly, but what shall he gaine? A friendly countenance, before his face, and perhaps a drie floute behind his back, especially if things go not well with him for the world:

world : then oh it is pittie, a frank-hearted man, no bodies for but his owne, and such like. *Salomō* giueth thee warning of this kind of friendship, *Pro. 23. 1. 2. 3.*

There is another mans friendship, which *Salomon* would haue thee to auoide, as hurtfull vnto thee, *Prou. 22. 24. Make no friendship with an angrie man; neither goe with the furions.* The cholericke man, though neuer so good a fellow while he is pleased, yet is soone turned to hate thee. And no heauier foe, then he that was a friend : which *Salomon* declareth, *A brother offended is harder to winne then a strong Citie, and their contentions are like the barre of a Pallace.* If a man could alwaies keepe in with the angrie man (which cannot be done without putting vp many iniures) yet may that be hurtfull. For the wise man addeth, *Liast thou learne his waies,* that is, become like to him in furiousnes, and that is as hurtfull on the other side. For *the furious man aboundeth in transgressions*, which doe often cost him the setting on, euen from men, who being by his rage hurt, or reproched, doe watch their occasions to worke him some woe. Whereupon we say in a common prouerb : *The angrie man neuer wanteth woe.* There be also Trencher-friends, who to winne fauour and good-will, will smooth it in words, fawne, and glauer : they will say as you say, and bring you tales of your enemy, so to feed your humour, that hee may winde within you :

you: a beast that biteth forest of all tame beasts: For whiles a simple-hearted man suspecteth no hurt, hee watcheth his occasions to speede himselfe of a bootie: a matter, that by the Counsell of the holie Ghost oft repeated in the Prouerbs, is as carefully to be auoided, as it is hurtfull to a mans estate. If he can doe none of these, yet he hath not lost his labour: for hee had manie a good welcome for his faire talke. And by oft resorting to thy house, he hath furnished himselfe with some thing to discredite thee, except thou hast walked marueilous warily, which a man can hardly doe before flatterers.

To ende this matter of friendship, haue some neerefriends, but not manie. Choose the best natured, and the best graced; that is, such as besides single-heartednes and plaine simplicitie, are by Grace (brought to haue Conscience of their dealing.) And least vnder a shew of simplicitie, wiliness should bee hid, Tria before you trust, and growe into familiaritie not all at a push, but by steppes; Tell things of no great secrecie (as secrets) to trie their taciturnitie. Be not ouer credulous, vpon sight of a little kindnesse, to account them amongst thy neere friends. Manie haue been wiped of their commodities, by falsehood in fellowship. Some haue beene betrayed by vntrusty friends, and brought into great troubles. Manie opening their minies to blabbes that can keepe nothing, haue their purposes openly knowne and scanned, before
F they

they can compasse them, and so are oftentimes preuented, through the malice of their enauiers. Wherefore, except a man can finde a faithfull Friend indeede, it is good to remember the olde saying: *My secretes to my selfe*; Whereto our common Prouerbe answereth: *Two may keepe counsell, if one bee away*. The wise man ascribeth it to Follie, to powre out a mans secrets lightly:

Prov. 25. 11. The foole poureth out all his minde, but the wise man keepeth it in.

As hurt commeth by some Friendes, so also by Enemies, manie are sore annoyed. What charges in Lawing, and other Troubles be there in the world, through enmitie? Wherefore it is good wisdom, by all good means to auoyde breaches, which breede enmitie: and by all friendly, iust, and wise dealing, to keepe peace and good will euen with the nearest. The weakest enemie is not to be contemned. It shall goe harde but at one time or other, hee will worke thee some displeasure; at least his mouth shall alwayes be open to speake ill, to misconster thy actions, and to blaze abroad thy infirmities and escapes.

Hee that would haue no enemies, must make himselfe none, by vniust, unkinde, or vnnighbourly dealing; but hee must rather by courteousnes of speech, helpfulnes, and good neighbourhood, win the loue and liking of men: yet a man may be too wise in this point. Many being loath to incurre any mans displeasure, will not seeke

seeke to vphold right and equitie, they will not speake for the poore, nor stand out to maintaine Gods cause, when hee is dishonoured by open sin, as swearing, lying, rayling, and such like. Many to keepe in withall, vse all companies alike: for auoyding a mans companie breedeth a grudge.

But the good will of men is neuer to be purchased with forsaking of dutie. Such things as may iustly be ill taken auoyde for peace sake. Whereof the Wiseman noteth some: as meddling in other mens matters: *He that medleth with a strife that belongeth not to him is as he that taketh a dog by the eares: that is, casteth himselfe into dangers.* Prou. 26. 17.

2. Be not hastie to goe to Law, no not in a right cause, but agree at home. For besides that a man doth seldome scape without great losse, (in which respect it is also to be auoided, as an enemy to thrift) thy neighbour is openly put to reproch, he becommeth thy mortall enemy and will alwaies watch to doe thee hurt.

3. Sometime to seeke recompence, of a wrong breedeth greater malice in the author of the wrong, and maketh him double it; as a man spurreth his horse for kicking, when he was spurred. *Say not, I will recompence euill: but waite vpon the Lord, and he will saue thee.* Prou. 24. 25.

4. Oft haunting of an other mans house may bring thee into dislike: wherefore the wiseman saith, *Withdraw thy foot from thy neighbours house,* Prou. 25. 17.

house, least hee be wearie of thee, and hate thee. If by carefull auoyding of all iust occasions, thou canst not auoyde ill will, (as the Worlde loue th none but her owne) neuer seeke to winne fauour by departing from durie, but committe thy selfe to GOD, and turne thy minde to make vse of thine enimie. Let enimie, which is alwayes prying, and seeking occasions to hurt, by worde or deede, make thee to walke, not more closely, but more vprightly: and then mayest thou defie thine enimie; *For hee that walketh vprightly, walketh boldly.*

Prou. 10. 9.

Another enimie to Thrift, (which is also a breaker of peace and good will among men) is much borrowing. Hee that is to borrow doth spend much time, and lets slip many occasions of doing his busines in the due season: hee must repay in better measure then hee borrowed, or else ill wordes, or ill will, will follow. If it bee a matter of any value which is borrowed, then as *Salomon* saith, *The borrower is seruant to the lender*: that is, beholding to him, and in his danger. The thriftiest men leue least to bee beholdden to others, and therefore feeldome seeke, and often refuse, euen when they bee offered to receiue benefits at other mens hands. He that goeth a borrowing, goeth a sorrowing. And every denial he receiueth, where he thinketh he should speede, is the seede of grudge in the minde of the denyer, and of him who is denied. But of all borrowing, to borrowe vpon vsurie, is the deereft buying

Prou. 22. 7.

buying, and the rankell payson to Thrift. When *David* would with a fore plague to his enemy, hee prayeth, that hee may be giuen into the Vsurers hands; *Let the Vsurer cate him up: If the Vsurer bee a Deuourer, woe bee to them that come in his hands.* *Psal. 109. 11*

To auoide borrowing, a good husband must cut off all vnnecessarie expences, that hee may haue all necessities in his house. To auoide borrowing of money, take heede of Suertyship, of dealing in bargaines, which you are not fullie able to compasse: of dealing with many things, and hauing too manie yrons in the fire at once. Looke how you may compasse matters before you enterprise them. Provide long before against any day of Payment, and haue not money to seeke vpon the sodaine: for that driues a man to borrowiug, yea, to vsurie; or to sell *Robin Hoods* peny-worths,

Besides, he must keepe none in his house idle, or halfe set to worke; none more then needs must. Let euery one haue his charge, that will throughlie occupie him: Also, looke that they do their taskes euery one in his place: and haue an often eye vnto them, whether they haue done as they should doe. The maisters eye maketh a fat horse: So also the mistris eye maketh a friendly dairie. Except you haue seruants, such as truely feare God, and haue good consciences, trust them not further then you see them, except necessitie driue you.

The wiues duty touching the things of this life.

Prou. 14 1.

Hitherto of the duties that bee belonging to the chiefe ruler of the Familie, that is, the Husband, touching honest prouision for it. Now seeing that God hath ioyned the Wife to her Husband as an helper, she must help him in the prouision for her family, so much as lieth in her power, and is meet for her to doe. And indeed her industrie and wisdom may do so much herein, that though her husband should be much wanting in his duty, yet she might hold in the goale. Thus many haue done, and so *Salomon* saith the wise woman will doe: *A wise woman buildeth her house.* But it is not euery womans case, because that all are not wise, as she that *Salomon* speaketh of. This wise woman is else-where called a *gracious woman*, *Prou. 11. 16.* And a *vertuous woman*; *Prou. 12. 4.* because many graces and vertues meete together in her.

Dutifulnes, or dutifull will, is that which doth shine in the declaration and performance of duties.

For shee is

{ To her Husband dutifull, faithfull, and louing.
Towards those of her Familie, wise and prudent.
In her businesse, diligent, and painefull.
Towards her Neighbour, modest, humble, kinde, and quiet.

First, if she be not subiect to her Husband, to let him rule all the Householde, especially, outward affaires; if shee will make against him, and seeke to haue her owne wayes, there will be doing and vndoing. Things will goe backward, the

the House will come to ruine : for God will not bleſſe where his ordinance is not obeyed. This is allowable, that ſhee may in modeſt ſort ſhewe her minde ; and a wiſe Husband will not diſdaine to heare her aduiſe, and followe it alſo, if it bee good. But when her way is not liked of, though it be the beſt way, ſhee may not thereupon (ſet all at ſixe and ſeuē,) with what ſhould I Labour and Trauaile ? I ſee my Husband raketh ſuch wayes, that hee will bring all to nothing.

This were nothing elſe, but when ſhee ſeeeth the Houſe falling, to helpe to pull it downe faſter. *Salomon ſaith, The Wiſe-woman buildeth her houſe ;* much more then doeth ſhee vnderprop it, and holde it vp, that by her Husbands vndiſcrete dealing, it bee not pulled downe. Shee muſt not thinke herſelfe freed from dutie, becauſe hee walketh not in his dutie ; but holde her place, and labour for her part to vphold all : and ſo God will either bleſſe the workes of her handes, to the maintenance of the Houſe ; or giue her Husband more wiſedome and care : or elſe giue her a contented minde with a lowe eſtate, which is great riches. One point of ſubiection is, to be content with ſuch Apparell and outward port, as her Husbands eſtate can allowe her. They faile in this, who by importunitie and diſquietneſſe ; wring from their Husbands more, then he can well cut out off his reuenues, or gettings.

2. Faithfull,

It is a part of vnfaithfulnesse, secretly to purloyn and powle from him, for to prancke vp her children, or her selfe, her house, and chambers in brauerie: and besides, it is a close vndermining of her house.

3. Louing.

Loue is a naturall affection of the mind, inflaming all the powers of the Louer, with willing dutie, towards the beloued,

Loue and peaceablenesse in the wife towards her Husband, is auailable for the weale of the Familie. For where they agree louingly, there they counting the good of the one the benefite of the other, doe ioyntlie watch against all such things in their Familie, as might endamage it.

There the Seruants knowing (that in pleasing one they shall please both) and contrarywise, bee carefull in all things to deale well: whereas diuision in the Gouvernors maketh partaking in the Seruants; and when they care not for pleasing but onely that side, which they affect: And such kinde of seruice is but smally beneficiall to thriving. It can hardly be auoyded, but there will be some squaring, and diuersitie betweene the man and his wife: but they must labour to compose such matters priuately and quickly, that they grow not to breaches, for they be dangerous to Thrift.

Let there bee therefore reasonings secretlie betweene themselues, of such matters as might breede a skarre; but let them be soone ended after the occasion is offere'd, before the mindes be much exasperated. Let there bee no harde words of either side, nor opening of old matters. Let it bee done priuately between theselues, and
not

not before children, or seruants: for they will not sticke to carie tales, to please the humours of the partie to whom they are most affected. Besides, they will spee your infirmities & grow to a lesse regard of you, and they will blaze abroad such matters to your discredit.

Now for her behauiour towards her seruants and children, if it be prudent and with wisdom, it doth much good in a house: but it containeth many points. That which her care for the most parttendeth vnto, is sauing. She that will be a good sauer, must not be a slender huswife, but skilfull in all points, whereof she shall haue vse in her familie. She must not let her maides haue their owne waies, for want of skill: but shee must be able to direct and prescribe, what, and how, in euery busines. Where she hath little skill, by reason of her education, shee must be carefull by conferring, and marking to learne skil, against she is to deale in such things, that shee may be able to direct her seruants, and to find them out when they haue done amisse.

She must haue a good forecast to contriue and dispatch things in due time, and good order, that necessaries be not wanting when they should be vsed, and confusion doe not make more labour then is needfull. She must be wise, to marke the nature of her seruants and children, to deale with them as their natures require, for the training of them to her hand.

A good huswife is a great patrimonie, and she is most honourable, that is, most honest & godly.

A good sauer, is as good as a good getter.

As a word spoken in his place, is like apples of gold with pictures of siluer.

Pro. 25. 11. Eue so is a true fines or worke done in a fit

All and due time

All must not be dealt with one way: and yet many haue no way but one to deale with all: and that is chiding, and brawling, which they fall to vpon every occasion, and that wearieth seruants, and maketh often chaunges, discourageth children, and maketh both carelesse, whether they doe their duties or no: yea it breedeth stubbornnes, frowardnes, and contempt in their mindes. Shee must be wife, to marke and see what needles burthens, vnnecessarie expences and losses there doe vpon occasions fall out within doores, and preuent such occasions afterwards. Shee must know the best waies of doing things to greatest vse, with least charges. Briefly, shee must know which way to saue a penny, and lay about herto saue it, for many a little maketh a great deale. Shee must know what is meete for seruants? what for workemen and what not: what is meete for ordinarie, and what is meete for strangers. Aboue all, shee must know how to keepe within her compasse, and yet to auoid the reproch of a pincher, she must know what seruants may doe within the compasse of so much time, and what is aboue their strength. She must haue a diligent eye to the behauiour of her seruants, what meetings and greetings, what tickings and toyings, and what words and countenances there be betweene men and maides, lest such matters being neglected, there follow wantones, yea folly within their houses, which

which is a great blemish to the Gouvernours.

In her businesse she must be diligent & *Paine- Painesfullnes*
full. Hitherto belongeth that Prou. 31.15. *Shee* is labour or-
riseth before day: and verse 18. *Her canale is not* in deuoour vnto
put out by night. Shee borroweth of the morning wearines, to
and the euening, for to dispatch her businesse. bring any
When she is vp, doth she sit downe and cap a thing to passe.
stoole? No, she looketh that her seruants haue
their necessaries, that they may goe soone to
their worke: she setteth her maides to work: and
tasketh them, to keepe them occupied: yea, she
suffereth none to be idle in her house, but either
doing somewhat that is profitable, or else lear-
ning somewhat that is meete for the. Shee must
not thinke to sit and command, but she must be
a stirrer in euery place, to ouersee whether dutie
be done of all hands, and that in good sort, yea,
and to quicken the diligence of her family: and
that things may be well done, shee must be at
an end of euery great worke, sometimes setting
to her hands to encourage the doer, sometimes
gently teaching, sometimes commending,
sometimes speaking faire, but neuer brawling:
sometimes shewing what is amisse in gentle
language, letting them see what losse com-
meth by ill dooing of a thing: sometimes
friendly putting them in minde, how by slouth,
forgetfulnesse, or sluttishnesse they shall get an
ill name for their seruice, and so become turne-
awaies from euery good house. She must lay
a diligent eye to her household-stuffe in euery
room,

roome, that nothing be embazzelled away, nothing spoiled or lost for want of looking too, nothing marde by ill vsage, nothing worne out by more vsing then is needfull, nothing out of place. For things cast aside, are deemed to be stolen, and then there followeth vncertaine suspitions, which breed much disquietneise. And though wise Dames thinke it an vnseemely thing for them to soyle their hands about any household matters, (and therefore if they doe any thing, it is but pricking of a clout) yet the vertuous woman (as Prou. 31.17.) *girdeth her loynes with strength, and strengthneth her arms: that is, shee setteth her selfe painefully about some worke that is profitable: For she selleth it afterwards, verse 24.* Yea, the particular worke is described: *Shee seeketh Woolle and Flaxe, &c. Shee putteth her hand to the wheele, and her hands handle the spindle: Shee maketh Carpets.* The meaning is: that she getteth some matter to worke on, that shee may exercise her selfe and her familie in, and it is not some idle toy, to make the world gay withall, but some matter of good vse: *Her familie is cloathed with double, and her Husband is knowne in the gate, hee is so comely and trimly apparelled by her diligence at home, that hee is in regard among men, and knowne where hee goeth.*

Objection.

But what neede such as can liue by their lands, to labour with their hands?

What

What neede had the woman that *Salomon* Answers.
 speaketh of? The conscience of doing good in
 the world should draw them to doe that which
 no need driueth them vnto. Remōber that the
 vertuous woman *stretcheth out her hand to the*
poore and needie, Prou. 1. 5. Shee giueth not of
 her husbands, she giueth of her owne: she found
 a way to doe good without the hurt of her hus-
 band. S. *Paul* requireth, that women should aray 1. *Tim.* 2. 10
 themselues with good workes, the comeliest
 ornament in the world, if women had spirituall
 eyes, to discerne it. *Dorcas* in the Actes, teach- Act. 9. 36.
 eth wiues how to get this aray, for shee made
 garments to cloath the naked and the poore.
 Thus might women finde how to set them-
 selues a worke, though they could liue of their
 owne. But for such as haue but a meane allow-
 ance, God thereby sheweth, that he will haue
 them occupie theselues in some honest labour
 to keepe them from idlenesse, and the euils that
 issue there-from. They therefore must labour, if
 not to sell cloth, as *Salomons* woman did, nor
 to cloath the poore, as *Dorcas* did; yet to cloath
 her familie: that they may not care for the cold.
 Let her auoid such occasions, as may draw her
 from her calling. She must shake off slouth, and
 loue of ease: she must auoid gossipping, further
 then the law of good neighbourhood doth
 require. S. *Paul* would haue a woman a good
home-keeper. The vertuous woman is neuer so
 well, as when she is in the middest of her affaires.
 She

Shee that much frequenteth meetings of gossespseldome commeth better home. Some count it a disgrace to come much abroad, least they should be counted gossesps, which name is become odious : but they must haue tatters come home to them, to bring them newes, and to hold them in a tale, lest they should be thought to be idle without a cause. They perceiue not how time runneth, nor how vntowardly their busines goeth forward while they sit idle. They know not, that great tale-bringers be great carriers, and that such make their gaine of carrying, and recarrying. The wise woman will be warie, whom shee admitteth into her house to sit long there, knowing that their occupation is but to make and carrie. Towards her neighbours she is not sowre, but courteous, not disdainfull to the basest, but affable with modestie: no corner, nor giber, but bearing with infirmities, and making the best of things: not readie to stomacke them for euery light matter, and so to looke big, but passing by offences for vnities sake; not angrie, but milde: not bold, but bashfull: not full of words, pouring out all in her mind, & babling of her household matters, that were more fitter to be concealed, but speaking vpon good occasion, and that with discretion. Let her heare and see, and say the best, and yet let her soone breake off talke with such in whom shee perceiueth no wisdom, nor sauour of grace. Let her not be
light

light to beleue reports, nor readie to tell them
 againe to fill the time with talke : for *Silence* is
 farre better, then such vnsauorie talke. Let her
 not be churlish, but helpfull in all things to
 preuent breaches ; or else to make them vp a-
 gaine, if by the waywardnesse of others there be
 any made. Let her not be enuious, but glad of
 the good of others, not fond of euery thing
 that she seeth her neighbours haue, but wisely
 considering what is meete for her selfe, & what
 her state will beare. Let her not be gawish in ap-
 parell, but sober and modest : not nice nor coy,
 but handsome and hufwifelike : no talker of
 other mens matters, not given to speake ill of
 any for feare of the like measure, Math. 7.2.

Silence is a
 gravitie, when
 she abstaineth
 and holdeth
 her peace
 from speaking
 when it doth
 not become
 her to speake.

The



1. The dutie of the Husband towards his Wife.



His dutie consisteth severally in these three points.

First, that hee live with his wife discretely, according vnto knowledge.

Secondly, that hee be not bitter, fierce, and cruell vnto her.

Thirdly, that he loue, cherish, and nourish his wife, euen as his owne bodie, and as Christ loued the Church, and gaue himselfe for it, to sanctifie it.

But before wee shall speake of these three points, wee will a little touch the originall and beginning of holy Wedlocke: what it is, when, where, how, and of whom it was instituted and ordained.

What Wedlocke is.

(a) *Mat. 19.* Wedlocke or Matrimonie, is a lawfull knot

5. 6. and vnto God an acceptable (a) yoking and ioy-

(b) *Gen. 1.* ning together of (b) one man, and one woman,

27. with the good consent of them both: to the end

1. Cor. 13. 16. that they may dwell together in friendship and

Ephe. 5. 31. honestie, one helping & comforting the other,

Prov. 5. 18. eschewing whoredome. and all vncleannesse,

19. 20.

bringing

bringing vpon their children in the feare of God :
or it is a coupling together of two persons into
one flesh, according vnto the ordinance of God;
not to be broken, but so to continue during the
life of either of them, Gen. 2.24. Malach. 2.14.
Rom. 7.31.

By yeking, ioyning, or coupling, is meant,
not only outward dwelling together of the mar-
ried folkes, as to bee ordinarilie in a dwelling
place for the better performance of mutuall du-
ties each to other, Math. 1.18. 1. Cor. 7.10. 12.
13. 1. Pet. 3.7. Ruth. 4.11. 12. but also an vni-
forme agreement of minde, and a cōmon parti-
cipation of bodie and goods; for as much as the
Lorde saith, that *They two shall be one flesh*: that
is, one bodie. This is to bee remembred, that
Matrimonie, or Wedlocke must not onely bee
a coupling together, but also must bee such a
coupling together as commeth of God, & is not
contrarie to his Worde and will. For there bee
some marriages made, whom God coupleth not
together, but carnall lust, Beautie, riches, goods,
and Landes, Flatterie and friendship. In such
marriages God is not thought vpon, and there-
fore they sinne the more against him. These
and such like marriages be disliked and condem-
ned in the scripture, Genes. 6.12. &c. Matth. 24.
38. 39. GOD himselfe did appoint and ordaine
matrimonie in Paradice; so that hee is the Au-
thour of the same, Gen. 2.20. Yea, and so our Sa-
uour Christ himselfe (who was the very naturall

Yeking and
dwelling toge-
ther, what is it.

Gen. 51.2. 22

sonne of God) being borne in Wedlocke, (although (f a pure Virgin) did honour and commend Matrimonie, while hee did vouchsafe to shewe his first miracle (*Ioh. 2. 1.*) at a Marriage: whereby hee did declare, that the Lorde is able to make the bitterness of marriage sweet, and the scarcitie thereof to abound with plentie. And the Apostle giueth this excellent title to Marriage; saying, that it is* (*Honourable among all*)

*Marriage honourable.

1. First, for the Author, which is God.

2. For the time, which was, during the state of Adams innocencie.

3. For the place, which was paradise.

(e) *Gen. 2. 24*

Mat. 19. 5.

Mark. 10. 7.

1. Cor. 6. 16.

Ephes. 5. 31.

Hebr. 13. 4. that is among all estates, and all Nations. Matrimonie then, being an indissoluble bond and knotte, whereby the Husband and Wife are fastened together, by the ordinance of God, is (e) farre streighter then any other conjunction in the societie of mankind. Inasmuch that it is a lesse offence for a man to forsake Father and Mother, and to leaue them succourles, (who notwithstanding ought, by Gods Commandement to be honoured) then it is for him to doe the like towards his lawfull married wife. Wherefore let them looke well what they doe, that are readie for light and small causes to separate man and wife: seeing that Christ himselfe saith, *Matth. 19. 9.* that whosoever is separated from his wife, sauing for whoredome, and married to another, committeth adulterie.

This is a thing worthie to bee remembred, both on the behalfe of the Suter and Wooer, as also on her part that is wooed; Namely, that they deale plainely and faithfullie one with the other, and not guilefully, & craftilie go about to de-

deceiue one the other, in bodie or goods. For so doing, they shall neuer vse one the other so louingly, and commodiously, as they hoped & desired they might, when the one hath Fraudulently, and deceitfully inticed and beguiled the other either in body or substance: for naturally wee hate him, or her that doth beguile vs: Neither is there any thing that displeaseth a man or woman more, then to lacke and faile of the thing they both hoped and looked for. And therefore it were conuenient, and also much better, that both parties should disclose the one to the other, the imperfections, infirmities, and wants, in either of their bodies; as also the mediocritie and meannesse of their goods and substance, as in truth it is: yea, though it should be with the perill and losse one of the other, rather then the one to obtaine and get the other, with fraude, guile, and discord.

But before we shall come to speake of the causes of marriage, wee purpose (God so willing,) briefly to shewe, how euerie one that intendeth to marrie, should choose him a meet, fit, and honest Mate: For there lyeth much weight in the wise election, and choise of a Wife. As hee that will plant any thing, doth first consider the nature of the ground, in the which hee mindeth to plant: euen so much more ought a man to haue respect to the condition of the Woman, out of whome he desireth to plant children, the fruites of honestie and welfare.

Gen. 2. 18.

Such as are of
Kindred in the
 flesh, may not
contract ma-
trimonie,

(f) *Leui. 18.*
6. &c.

(g) *Dent. 7. 3*

2. *Cor. 6. 14.*

15. &c.

(h) 1. *King.*

11. 4.

(i) *Iudg. 16.*

17. 18.

The first thing that is to bee remembered of
such a one as mindeth to Marrie, is, that hee doe
not chuse his wife within such degrees of Con-
sanguinitie and Affinitie, as are by (f) Gods Law
forbidden.

Secondly, (g) Religion and Faith must be
considered, least hee make divorce of the true
Faith, or bring it into perill. For although hee
thinke himselfe as wise as (h) *Salomon*, and as
strong as (i) *Sampson*, yet may hee be overcome
as they were. Therefore great aduertisement be-
fore-hand is to be taken in this behalfe, leatt af-
terwards, with much griefe and sorrow of heart,
he doe too late repent.

Now if anie that hath matched himselfe with
a wife that is an infidell, irreligious, or of a cor-
rupt religion, would put her away for this mat-
ter, herein he deceiueth himselfe, as the Apostle
manifestly proueth, For wee must put a diffe-
rence betweene that marriage that is made and
done already, & that which is yet to doe. V'here-
fore hee that is snared and matched with such a
wife, as is either froward, wayward, or else is poi-
soned with superstition and poperie, in such a
case must call vpon God, and liue in his feare, in
faithfulness, in patience, with discretion and god-
lie counsell, laboring to win her from the same.
For like as the Husband-man doeth with great
labour and diligence Till that ground which he
hath once taken to Farme, although it be neuer
so full of faulces: as if it be drie, if it bring forth
weeds,

1. *Cor. 7. 12.*

13.

1. *Pet. 3. 11.*

weeds, brambles, or briars; or though it cannot beate much wet; yet through good Husbandrie he winneth fruit thereof: Euen so in like maner, he that hath married a wife that is irreligious, or froward, if hee shall vse like diligence to instruct and order her minde, if hee diligently and courteously applie himselfe to weede away by little and little the noysome weeds out of her minde, both by holefome and godlie precepts, and by Christian conuersation; it can not bee but in time he shall feele the pleasant fruite thereof, to both their comforts. Every one therefore that purposeth to marrie, ought also to remember that there be threemanner of riches in man.

1. The riches of the minde.
2. The riches of the bodie.
3. The riches of temporall substance.

Three manner
of riches in man.

The best and the most precious, are the Riches of the minde: as without which, the other two are more hurtfull then profitable.

The Riches of the minde, are the feare of God, Riches of Faith, a desire of Gods glorie, the knowledge of the minde. his will, sobernesse, liberalitie, chastitie, silence, humblenesse, honestie, and such like vertues. These vertues lie not still, neither hide themselves wheresoever they bee, but will breake out diuers wayes, so that they may well be spied and discerned.

As then a Traueller hath markes in his way, that hee may proceede aright: So likewise the man or woman that intendeth to marrie, haue

also markes in their wayes, by which they may make a right choise,

There bee certaine signes of this fitnesse and godlinesse, both in the Man and in the woman; So that if the man be desirous to know a godlie woman, or the woman would knowe who is a godlie man: Then let them obserue and marke these sixe points.

Six rules to be
observed in the
choise of a
good wife, or
a good Hus-
band.

1.—The Report.

2.—The Lookes.

3.—The Speech.

4.—The Apparell.

5.—The companions.

6.—Lastly, the education and bringing vp, which are like the pulses that shewe whether a man be sicke or whole, well or ill.

I. Report.

1. *The Report, Name, or Fame*, that he or shee hath had, and yet haue, and what opinion honest folkes haue of them; because as the market goeth, so the market-men will talke. A good man, and a good woman, commonly haue a good Name, because a good Name, is one of the blessings, which God promisethto good men and good women. But a good Name is not to be praised from the wicked; and therefore our Sauiour Christ saith; *Woe be to you, when all men speake well of you*; Luk. 6. 16. that is, when euill men praise and commend you; for that is a plaine argument, that you are ambitious, vaine-glorious, and of the worlde: *For the worlde lieth and praiseth her owne.* Ioh. 15. 19.

Prou. 10. 7.

& 22. 1.

Preach. 7. 3.

Psal. 112. 6.

Neucr-

Neuerthelesse, it is conuenient that euery Christian should so liue in the world, that thogh hee cannot say, as *CHRIST* saide, *Which of you can rebuke mee of sinne?* *Iohn 8. 46.* yet so as in trueth hee may with a good conscience boldely say; Which of you can accuse me of lying, swearing, whoring, dissembling, dishonestie, deceit, couetousnesse, or such like? Though therfore, no man can cleere himselfe in thought before God of these & other notorious vices, yet euery one before men should auouch it, and approue it in their doing; and liue so vprightly, holilie, iustlie, and vnblameably, that none could iustlie charge them with any open sinne. *Luke, 1. 6. 15. Iob. 7. 1. 1. Theisal. 2. 10. and 3. 13. Tit. 2. 12. 1. Pet. 1. 15.*

2. The next signe is, *The Looke*; For as *Solomon* saith, *The Wisedome of a man doth make his Pro. 17. 21. Face to shine.* *Ecceles. 8. 1.* that is, procureth him fauour and goodliki 1g.

So also, godlinesse is in the face of a Man, or of a Woman; and so likewise Follie and wickednes may many times be seene and discerned, by the Face of a man or a woman. And therfore it is saide in *Esay*, *The trial of their countenance testifieth against them*: As though their Lookes could speake. And therefore we reade *Psal. 13. 27. of proude lookes, and angry lookes, and wanton lookes*, because they bewray pride, and anger, and wtonnesse. *Iob. 31. 7.*

It is truely sayde, that a modest Man dwels

Acts. 3. 2.

at the signe of a modest countenance, and an honest Woman dwelleth at the signe of an honest face: which may fitly bee compared to the gate of the Temple, that was called *Beautiful*: shewing, that if the Entrie be so beautifull, within is great beautie.

Vnder faire faces are sometimes hidden filthy mindes.

Gene. 24. 65.

To shewe how a modest countenance, and womanly shamesfastnes doe commend a chaste wife, it is obserued, that the word *Nuptie*, doth declare the manner of her marriage. For it importeth a couering, because Virgins which should be married, when they came to their husbands for modestie and shamesfastnes did couer their faces: As we read of *Rebecca*, who when shee sawe *Isaac*, and knewe that hee should bee her Husband, cast a vaile before her face: shewing that Modestie should bee learned before marriage, which is the dowrie that God addeth to her portion.

3 The Talke.

To Adam first, and to Moyses after.

2. The third signe is, *her Talke* or *speech*, or rather her silence; For a man or a womans talking, is the mirrour and messenger of the minde, in the which it may commonly be seene without, in what case the man or woman is within, according to the common Prouerbe: Such as the man or woman is, such is their talke. Now silence is the best Ornament of a woman, and therefore the Law was giuen to the man, rather then to the woman, to shew that he should be the teacher, and she the hearer; and therefore shee is commanded to learne of her Husband. 1. Cor. 14. 34. 35.

As

As the *Eccho* answereth but one worde for Maides must
 manie, which are spoken to her; so a Maides an- speake like an
 swere should be in a word: for shee which is ful *Eccho*.

of talke, is not likely to procure a quiet wife. The
 Eye and the speech, are as the Glasse of the
 minde. *For out of the aboundance of the heart* (saith *Mat. 12. 34*
 our Saviour) *the mouth speaketh*: As though by

the speech, wee might know what aboundeth in
 the heart: and therefore hee saith, *By thy wordes*
thou shalt be iustified, and by thy wordes thou shalt be *Mat. 12. 37*
condemned. That is, thou shalt bee iustified to be

wise, or thou shalt be condemned to be foolish;
 Thou shalt be iustified to be sober, or thou shalt
 be condemned to be rash; Thou shalt bee iusti-
 fied to be humble, or thou shalt be condemned
 to be proud; Thou shalt be iustified to bee lo-
 uing, or thou shalt bee condemned to be enui-
 ous. Therefore *Salomon* saith, *A Fools lippes* *Pro. 18. 7*
are a snare to his owne soule. Snares are made for

other, but this snare catcheth a mans selfe, be-
 cause it bewrayeth his Follie; and causeth his
 trouble, and bringeth him into discredite. Con-
 trariwise, *The heart of the wise* (saith *Salomon*)
guardeth his mouth wisely, and the words of his mouth *Pro. 16. 23*
haue grace.

Now to shewe that this should be one marke
 in the choise of a wife; *Salomon* describing a
 right Wife, saith: *Shee openeth her mouth with* *Pro. 31. 26*
Wisedome, and the law of Grace is in her Tongue:
 for that shee delighteth to talke of the Word of
 GOD. A wife that can speake this Language, is
 better

better then she which hath all the tongues. But as the open vessels were counted vncleane, so also account that the open mouth hath much vncleannesse.

4. Apparell.

Luk. 16. 19.

Mark. 1. 6.

4. The fourth signe is, *The apparell*; for as the pride of the Glutton is noted, in that hee went in purple euery day: so also the humilitie of *Iohn* is noted, in that he went in haire-cloth euery day. For doubtlesse by a man or a womans apparell, excessiue laughter, and going, they may partly be discerned of what disposition they are. It is conuenient that hee that will be a suiter to a woman, marke what apparell she customably vseth to weare, whether it be vaine, whorish, wanton, light, or comely, modest, and mannerly, and becomming her estate and condition, to wit, honest and sober raiment. For apparell doth giue often a cerraine and sure testimonie of pride, lightnesse, wantonnesse, inconstancie, vnshamefastnesse, filthinesse or vncleannesse, and other vices, or vertues, that be either in the man or woman. For a modest man or woman are for the most part knowne by their sober attire: as the Prophet *Eliab* was knowne by his rough garment. So that we are to looke for no better within, then we see without; for euery one seemeth better then they be. If then the face be vanitie, the heart is pride. He that biddeth vs abstaine from the *shew of euill*, would haue vs to abstaine from those meanes, husbands, or wiues, who haue the shewes of euill: for

for it is hard to come in the fashion, and not to be in the abuse. And therefore the Apostle saith: *Fashion not your selues like vnto this world: Rom. 12. 2.* as though the fashions of men did declare of what side they are.

5. The fift signe is the *Companie* by meanes whereof, much may be perceiued. For as whole and sound eyes, with beholding and looking on fore eyes, be annoyed and hurt: euen so good and honett folkes be oftentimes stained and hurt with the company of the wicked and vngodly; according to the common prouerbe: Such like is euery one, as the companie is with whom they keepe. For Birds of a feather will hold together, and fellows in sinne, will be fellows in league, euen as young Rehoboam chose young companions: 1. King. 12. 8. The same beast will not keepe with the wilde, nor the cleane dwell with the leprous: If a man can be knowne by nothing else, then hee may be knowne by his companions: for like will to like as *Salomon* saith: Theeues call one another. *Pro. 1. 11. & 13. 20. Psal. 6. 8. Num. 16. 20 Iosu. 23. 12. 2. Cor. 6. 14. Ephe. 5. 7.*

Therefore when *Dauid* left iniquitie, hee said: *Away from me all yee that worke iniquitie:* shewing, that a man neuer abandoneth euill, vntill he abandon euill company: for no good is concluded in this parliament. Therefore choose such a companion of thy life, as hath chosen companie like thee before. For they which choose such as loued prophane companions before,

before, in a short time are drawne to be prophane too.

6. The bini.

6. The bini.
 brought vp.
 It sheweth
 where by who
 and by what
 waies men be
 brought vp,
 and of whom
 they be begot-
 ten.

6. The last signe is *Education*, which giueth also great testimonie, namely by whom, and how euery one is brought vp, whether the man or the woman were conuersant among vertuous or vicious persons, and whether the parties haue continued in the nurture of the vertuous, and shewed themselves obedient to them, vnder whom they were brought vp, or whether either of the parties haue broken out of this discipline, and followed his, or her owne wilfulness. For it is a small matter for either of them to haue dwelt among, or with vertuous and religious folke: but herein lieth the force and weight, how farre, and how much, either or both the parties haue followed those, and profited vnder them, and were dutifull and obedient vnto them. For *Judas* was among, and accompanied with the Apostles, brought vp certaine yeeres vnder Christ, but for all this, he was neuer the better: for hee left not his wicked pranks, neither was he obedient. Neuerthelesse, good education and discipline formeth good manners: men and women commonly fauour most of those good or euill things, which in youth they learned, Therefore to prooue good, honest, and vertuous, it importeth and forceth much, from the infancie to be well gouerned, and Christianly brought vp. For we retaine much more of the customes, wherewith wee be bred,

To be good,
 it doth much
 profit to be
 well brought
 vp.

bred, then of the inclinations wherewith we be borne.

All these properties are not spied at three or foure comings, and meetings of the parties for hypocrisie is spunne with a fine threed, and none are so often deceiued as louers. He therefore which will know all his wiues qualities: or she that will perceiue her husbands dispositions, & inclinations, before either be married to the other, had need to see one the other eating, and walking, working, and playing, talking, and laughing, and chiding too: or else it may be, the one shall haue with the other, lesse then he or shee looked for, or more then they wished for. Here is to be remembred, a thing adioyned to marriage, and going before it, namely, *Betrothing*, being a solemne and laudable custome of Gods children, as is procued, Deuteron. 20. 7. & 22. 23. 24. This *Betrothing*, is a What Betro-
ccuenant betweene the parties to be married, thing is.
before fit witnesses appointed thereto: whereby they giue their troth, that they will, and shall marrie together, except some lawfull vnmeet-
nesse and disliking each of other doe hinder it in the meane time. The practise of it we see, Matth. 1. 18. Luke 1. 27. Where the Virgine *Marie* betrothed to *Ioseph*, yet they had not met together, to wir, to accompany together according to the end of marriage. This custome, noted and marked in diuers places of the Scripture, hath diuers good grounds to be obserued,

obserued, which proue that there ought to be a contract before marriage. And for the better vnderstanding of this point of *Betrothing*, it shall not be amisse, in some plaine and short maner to make knowne the holy doctrine here of, with the doctrine also of marriage, and marriage duties, First then we must know, that euery marriage, that hath bin wel and orderly v-fed, either of the heathen (which were onely in-lightened with the law of nature) or of the people of God, who also were to be directed by his word, was perfected by two solemne actions: that is, by an apparant & open contract, and by publike marriage, the true & vnfained cōfirmation thereof. Wherefore we will first speake of a contract (which is also called espousing, affiancing, betrothing, or handfasting) then of marriage it selfe. And for betrothing, or espousals, we reade in the writing of ancient Philosophers, Histories, Orators, Poets & others, that they be of great antiquitie, of necessarie vse, and haue bin ordinarily practised. Insomuch, as the vsers thereof are highly commended, the neglecters and abusers hereof sharply rebuked and condemned.

Which seeing they could not doe, but vpon knowledge and iudgement, it doth manifestly declare, that they did it by nature's law written and bred in their breasts. And therefore euen nature it selfe (though in some matters starke blind, and in many of very dimme sight, hath
in

in all ages bewraied the lawfulness, the necessitie, and the vse of espousals, to be the first steppe and degree to a lawfull and comfortable marriage.

But to omit this law, and to come to the written word, let vs further consider what allowance thereof we find in the same, and consequently what it is, not onely to marry, but to be betrothed, not according to the direction of nature alone, but in the Lord also. First it is certaine, that the Lord approueth this betrothing as his owne sacred ordinance. For we read in Exodus 21. 7. 8. 9. 10. 11. How carefully hee prouideth by sundrie and many straight commandements for the Maide-seruant that is betrothed. First, that she shall not goe out of her seruice, as the Men-seruants doe. Secondly, that her maister shall haue no power to sell her to a strange people. Thirdly, that being betrothed vnto his sonne, he shall deale with her as with his owne daughter. Fourthly, if another Wife be taken with her, that neither her foode, her raiment, nor recompence of her Virginitie, shall any whit at all be diminished. Fifthly, that whensoever she goeth out of her seruice, she shall pay no mony at all. None whereof the Lord would haue done (much lesse all of them) vnlesse espousals had bene his owne ordinance, instituted, ordained and commaunded by himselfe to be vsed, euen of the Maid-seruant, that was bought and sold. Againe, the
Lord

Lord in Deutron. Cap. 22. 23. &c. requireth no lesse punishment to be inflicted vpon them that violate the bonds of espousall, then if they brake Wedlocke. For he commandeth, that if any man shall abuse a betrothed Virgine in the Citie, both shall be stoned to death, the Maide because she cried not, the man because he hath humbled his neighbours wife.

Whereby the way, is to be remembered, how God calleth the betrothed, a wife. If then such wickednesse by iustice deserueth death, and if betrothed persons be truly to be termed man and wife, onely in regard of the precedent espowls, we may then plainly see, how highly the Lord doth esteeme and honour them: the breach whereof, he punisheth with the punishment of adulterie, and the persons betrothed, he honoureth with the names of man and wife. If indeed he had not ordained and allowed them, but that they had beene of humane institution alone, he would not haue honoured them with such titles, or haue imposed death by stones, for the breach of mans ordinance. Againe, if a man abuse a betrothed maid in the field, he saith that the man shall die, but vnto the maid thou shalt doe nothing, because there is in the maid no cause of death.

Now imposing death vpon this man, and not vpon him that abuseth a maid not betrothed, the Lord doth hereby evidently teach, that espowls are a degree beyond a single estate, &
of

of the nature of marriage. And therefore the vnlawfull breach thereof deserueth death. For what else should the Lord grace them with such large priuiledges, and punish the breach thereof with seuer punishment?

Further, the Faithfull in all Ages instructed be these and such commaundements, approued and practised these espousals, not only by themselves, but also by their children. *Sampson*, liking and louing a woman of the *Philistines* in *Timnah*, desired his Father and Mother to giue her vnto him to wife, and so they did: at which time *Sampson* made a Feast, according to the custome of the young-men. Albeit her Father afterwards would not suffer him to marrie her, but gaue her to another; For which iniury *Sampson* reuenged himselfe of the *Philistines*, by burning vp their Rickes and standing Corne, Vineyardes, and Oliues. For which the *Philistines* burnt both the father and the daughter. So *Dauid* begged *Mischoll* of her Father *Saul*, who gaue her vnto him to wife, with condition, that hee would bring him a hundreth fore-skinnes of the *Philistines*, and therefore when *Saul* was dead, hee required her of *Ishboseth Sauls* sonne, who sent her vnto him. Also *Ioseph* and *Marye*, the mother of *Christ* were betrothed, which *GOD* would neuer haue permitted, if it had not beene of his owne Ordinance, and agreeable to his owne will, or if hee might any manner of way haue stained, either *Iosephs* honestie, or *Maries*

Iudg. 14. 1.
&c.

1. *Sam.* 18,
15. 26. 27.
2. *Sam.* 3. 24
15.

virginitie: Nay, if he had not much more graced and adorned both, then the want of, Espousals could haue done.

And to auoide tediousnesse in so plaine a Truth, seeing the Scripture giueth power and authoritie to Parents, to giue, and not to giue their Children in marriage; saying, let him doe what he will.

1. Cor. 7. 36. 37. 38. Againe, hee that giueth her in marriage doth well, and hee that giueth her not to marriage doth better, (whereof wee shall speake more at large anon) there must needs bee before the publike acts of Marriage, some speciall time appointed: wherein both Parents and parties may testifie and signifie their mutuall liking and consents, vnlesse they despise to marrie in the Lord.

Wherefore, if the Law of Nature, the Lawe of God, the practise of the Heathen, the custome of Faithfull, especiallie, of the Parents of Christ. If the punishment of the Espowfall-breakers, and the rewardes and priuiledges of the espoused. And finally, if the fatherly authoritie ouer children, doe approue and require the continuall vse, of this ordinance of God, it must needs be confessed to bee both lawfull and necessarie: yea, being the first principall part of marriage it selfe, it must needs be honourable in his kind, as well as marriage it selfe is. Now then, in the next place, let vs see and learne, what a Contract is, to the ende, that vpon sound knowledge and right

right iudgement, we may alwayes vse it well, and neuer ill, for want of good vnderstanding.

A Contract is a voluntarie promise of Marriage, mutually made betweene one man, and one woman, both being meete and free to marrie one another, and therefore allowed so to doe by their Parents.

This short Sentence, sheweth the whole nature, qualitie, propertie, vse, and abuse, with all other things, that are to be obserued or eschued in a right *Contract*, as shall appeare by the vnfol- ding of euery worde contained therein; For, as there is none vaine and idle, voyde of his pro- per signification; So euerie one hath his pro- per weight, seruing for speciall and necessary vse.

1. First, wee call a *Contract* (a Promise) and so it is indeede; so what is a promise, but a speeche, which affirmeth or denieth, to doe this or that, with purpose and words of Testimonie, to per- forme and accomplish, that which is affirmed, or not to doe that which is denied? And what o- ther thing is indeede, a marriage *Contract*, but this? so that it must be in nature, a true, & right promise: not the vowe of a promise in time to come, but a present promise indeede. For if one partie doe say, I will promise to marrie thee; this is no promise indeede, but a promise of a promise, and consequently *No Contract*, but a

promise of a *Contract*. And therefore tieth nor bindeth neither parties nor Parents, to keep the same; for it is not in nature any *Contract* at all.

Again, if a *Contract* be in promise, it is not only a purpose of the heart, nor a dumbe shewe, or doubtfull signification of promise, but a plaine promise, uttered and pronounced in a right forme of speech: As when one saith, I doe promise to marry thee, or I doe espouse, affiance, or betroth my self to thee in marriage, or such like: wherein all Ambiguities and doubtfulnesse of speech is to bee eschued: that as the meaning of the heart is simple and plaine, so likewise the words of the Tongue, might bee simple, plaine, and voyde of all deceit.

2. Secondly, wee call a *Contract*, a promise of marriage; Because it is not a promise of every thing, neither of Honour, of Inheritance, of Riches, or of any other thing else, saving onely of Marriage. Now we meane by Marriage, not onely the parties married, but also coniugall & Marriage duties, and offices, that peculiarly belong to this honourable estate, and are necessarie to bee performed mutuallie of both. For this Promise, touching persons themselves, is of such force and weight, that it tendeth to the alienation of the proprietie of Bodies; For so it is written, the Wife hath not the power of her owne bodie, but the Husband: and likewise also, the Husband hath not the power over his owne bodie, but the Wife. For, although this is not perfect.

1. Cor. 7. 4.

perfectly done, till the Acte of marriage be ended, yet this promise is the principall beginner and worker thereof: because they that promise Marriage. doe necessarilie thereby promise, that two shall become one Flesh, and that they will alwayes giue mutuall beneuolence one to another.

Touching the peculiar duties of Husbands and Wiues, which likewise are promised by this *Contract*, wee will here onely recite them, leauing the Doctrine thereof, to another place and time.

1. The Husband his dutie is, first to loue his wife, as his owne flesh.

2. Then to gouerne her in all duties, that properly concerne the state of marriage, in knowledge, in wisdom, judgement, and iustice.

3. Thirdly, to dwell with her.

1. Pet. 13.7

4. Fourthly, to vse her in all due beneuolence, honestly, soberly, and chastly.

1. Cor 7.45.

1. The Wife, her dutie is, in all reuerence and humilitie, to submit and subiect her selfe to her Husband, in all such duties as properly belong to marriage.

2. Secondly, therein to bee an helpe vnto him, according to Gods ordinance.

3. Thirdly, to obey his commandements in all things, which hee may command by the authoritie of an Husband.

4. Fourthly and lastly. to giue him mutuall beneuolence; As for the rest of mutuall duties,

asthey may be all comprehended vnder these,
so there shall be a fitter occasion to speake
thereof.

Thirdly, wee call this promise of marriage
voluntary, because it must not come from the
lippes alone, but from the wel-liking and con-
sent of the heart: for if it be onely a verball
promise, without any will at all, (and so meere-
hypocriticall and dissembled) though it bindeth
the partie that promiseth to the preformance
of his promise made before God and man: yet
if the parentes afterwards shall certainly know
this, and that there was no will, nor vnfaigned
meaning at all in the party, neither yet is, but
rather a loathing and abhorring of his spouse
bettothed, though hee be notable to render
iust and sufficient cause thereof, they may vpon
this occasion, either deferre the day of marriage
the longer, to see if God will happilie change
the minde of the partie, or vtterlie breake and
frustrate the promise: if all good meanes and
ocassions hauing bene vsed, none will preuaile:
but that the partie rather groweth worse and
worse.

For, a *Contract*, (being a willing, and a
voluntarie Consent :) there is no cause why
the Parents, and such as haue Authoritie, and
power in such cases, when they shall vndeub-
tedlie knowe, that the promise was altogether
vnwilling, and therefore made in meere hypo-
cricie and dissimulation, neither can be by force
of

of Time, or any other good meanes, y^eld be bettered, but rather (waxeth worse and worse) may not breake and frustrate the same. For why did *Rebeccaes* Parents denie her to *Isaack*, neither would sende her with *Abrahams* Seruant to bee married, before such time as they had asked her consent: yea, when as they said, We will call the maide, and aske her consent, doe they not plainly shewe that both the Law of Nature, and the law of God taught them, that this consent was of great moment, & absolute necessitie? And when the Apostle doth command men and women to marry in the Lord; how can that marriage be in the Lord, when one partie doeth not onely not love; but hate the other? And how can such two become one flesh lawfully, when as there waxeth the vnion and coniunction of the heart, the true naturall mother of all marriage duties? Wherefore this promise must be in this respect, at least willing and voluntarie.

For, albeit it is not necessaric, neither yet possible; that there should bee such great measure of true, holie, and sanctified Love at that time, as afterward (for that groweth by little and little, according to the blessing of God, and the faithfull performance of other duties afterward, euen to their liues ende) yet if it bee voluntarie and vnfeined, it is enough, and sufficient to make a true Contract in the Lord. So, as no man ought to separate those, whome God hath thus ioyned.

Secondly, we call it voluntary, in respect of constraint and compulsion, contrarie to a free consent: for if either partie be vrged, constrained, or compelled, by great feare of their parērs or others, by threatning of losse of preferment, of health, of limme, of life, or of any such other like, or by any other violent manner of dealing whatsoeuer: to yelde their promise, cleane contrarie to the motion or good liking of their hearts. This kinde of promise, as it doth not binde the partie to keepe it: so it ought to be frustrated and broken, by the Parents themselves, or by such Maisters as may (and ought to) command and rule them in such cases. If this were not so, how could the parties keepe the commandements of God, giuing them direction whome to marrie? First, that they should marrie onely in the Lord.

Againe, that they should not bee vnequally yoked with the Infidels, neither whereof they can keepe (if their parents might compell them to *Contract* and marry) it becometh rather the parents to perswade their Children by all good meanes, to yelde their consent, rather then to draw them by wicked sleights, and cunning, drunkenesse, or any other wicked and violent meanes. For, as that is not to marrie in the *1. orde*: so all such forced *Contracts*, may be broken and frustrated by the Magistrate, who is Gods Lieutenant, to redresse such intollerable enormities among the societies of men. For, if
parents

Parents may denie marriage to such as have onely by force and violence obtained the word and body of their childe, much more may the Magistrate denie marriage, where onely a verbal promise hath beene gotten by violent compulsion, and so for these causes, and in this sence and meaning alone, wee conclude, that *Contract* must be voluntary.

Fourthly, it must be a mutuall promise, that is, either partie must make it to other, not the man onely, nor the woman onely, but both the man and the woman: though decencie and order require the man to doe it first, and then the woman, because he is her head, and she his glorie: and ought to leade and guide her in all things, wherein the Lord hath put a preheminance.

For, if this promise be not mutually made of them both, but of one alone, is it not true and perfect *Contract*. And therefore may be broken by Parents, and such as have authoritie herein: because the partie vnpromising, is not bound by word or deed, but is free, insomuch that such a *contract* is rather so termed then for that it is any true *Contract* indeed.

But if it be mutuall, then it doeth mutually and inuiolably binde both: so that in this regard neither Parent, Magistrate, nor any other, can or ought to breake it, For this being fully performed and accomplished, is one principall cause of making two one flesh, in such
sort

fort as it is written. *Therefore a man shall leave his father and mother, and shall be joined to his wife, and they two shall be one flesh, &c.* Genes. 2.24. Also that the man hath not power over his own bodie, nor the woman over hers and so to be short, hence ariseth all mutuall beneuolence betweene them. And therefore a point of great weight and necessitie in no wise to be omitted in *Contract*.

Fifthly, we say, it must be betweene one man and one woman: Where first it is to be noted, that it may not, nor ought not to be betweene any other creatures, but mankind, nay neither among brute beastes, nor Angels. For God hath not ordained nor instituted marriage for them, neither can it be betweene man and man, or woman and woman. If any such *Contract* be by either voluntarie, or by fraud and deceit, or by ignorance of error, it is no *Contract* at all, but a more wicked profanation of Gods ordinance, who gaue onely woman to man, not woman to woman, nor man to man. Likewise, it cannot be betweene Angels good or bad, and woman, because God hath set no such ordinance in the nature of these creatures. It therefore hath bene any such matter, or shall be attempted by Satan, with any woman (as some stories report) is nothing else but a more illusion and diuellish practise, to deceive and draw superstitious persons into the kingdome of darkenesse, and to intrap them in the chaines of
condem-

condemnation: against which, and all other diabolical illusions we ought to watch and pray continually.

Secondly, it is to be obserued, that betweene one man, and one woman, and not two men and one woman, or two women, not betweene two women and one man or moe. By which is condemned, as meeke nullities and prophanations, all *Contralls* whatsoever, made betweene moe then two. For it is written: *And Mat. 19. 5. they twaine shall be one flesh: to which Marke Mar. 10. 8. addeth: So that they are no more twaine, but Ephe. 5. 31. one fl. sh. 1. Cor. 6. 16.*

Wherefore, seeing that Christ and his Apostles, expound the first institution of marriage of two onely, and not of any moe: it is certaine, that the *Contrall* or promise thereof, ought to be of two alone, and no moe. So the holy Ghost saying; *Let every man haue his owne wife, and every woman her owne husband: and not, let every one haue his owne wiues, or owne husbands: it is therefore plaine and questionlesse that hee would haue a contract and marriage; to be onely betweene one and one. Againe, saying: his owne, and her owne, doth he not plaiuely insinuate every other person, and persons, not to be their owne, but meeke strangers, with whom they ought to haue nothing adoe; in respect of marriage duties, especially considering that the Greeke word *Idon* can import no selfe. Now then, if there be at any time*

time, or in any place, a promise betwene more then two, as it is a wicked and meere prophanation of the holy ordinance of God: so it may and ought to be broken; yea, severely punished by Parents and Magistrates. If against this, it be objected, that many of the Patriarches, and good men vnder the Law, had many wives, or at least more then one: We answer, it was their secret sinne, and great infirmitie, though proceeding from ignorance of the first institution of marriage, of the Law, and the holy Prophets, (or else they had warrant from God, which we *Matth. 19. 8.* have noted.) Of the institution, because Christ interpreting it, saith: *From the beginning it was not so*: proving, that *Moses* permitted diuorcement of the first wife, and marriage of the second, not moued or warranted by the authoritie of Gods institution, but by a fearefull and timorous consideration of the hardnesse of the peoples hearts, whom hee ruled, least they should haue rebelled against him, if hee had not so done. Of the law, because there was by this meanes, great iniurie done to Gods truth, and to the wives diuorced: besides, the law it selfe well vnderstood (as Christ expoundeth it, *Matth. 5. 32.*) admitteth no diuorcement, except it be for fornication, and that the Lord did disallow and hate all other kindes of diuorcement, made without the cause of fornication, it is euident, in that he condemneth the second marriage, after the first

Dent. 24. 4.

first diuorcement, affirming that the woman so diuorced, is defiled by her second husband: which could not be true, if their marriage had beene lawfull and warrantable, by the commandement of God, for where the marriage is lawfull and honourable, there the bed is vndefiled. Of the Prophets, because the Lord hath beene witnesse betweene thee and the wife of thy youth, against whom thou hast transgressed: yet is she thy companion, and the wife of thy covenant; and did not hee make one? yet had hee abundance of the spirit: and wherefore one? because hee sought a godly seede: therefore keepe your selues in your spirit, and let none trespass against the wife of his youth. If thou hatest her, put her away (saith the Lord of Israel) yet he couereth the iniurie vnder his garment (saith the Lord of Hostes) therefore keepe your selues in your spirit, and transgresse not. Then which words, what can be more plainly spoken against this sinne of hauing moe wiues then one? For doth not the Prophet plainly say, that God is witnesse, that they haue transgressed against the wife of their youth & covenant? doth he not call them to the first institution, when God made but one, & that because he would haue a godly seede, and not an adulterous generation? doth he not further say, that in putting away the wife, they did nothing else, but couer iniurie, vnder pretence of his law, as with a garment? And finally, doth he not giue a clean contrarie

Hebr. 1. 34.

Mal. 2. 14.

15. 16.

1

2

3

4

contrarie commaundement to that wicked custome of diuorcement, and marrying of others? when he saith: keepe your selues in your spirit, and let none transgresse against the Wife of his youth, and of his couenant? Surely none can be so blind, but reading this portion of scripture, he must needs plainly see and acknowledge the same. Wherefore, if the first sacred institution of God, do bewray this corruption of hauing moe wiues then one: If the law doe condemne it, and if the Prophets doe so sharply censure and rebuke it? Why should any be so impudent and wicked, as to iustifie it in word, or to approue it in thought? Rather as here we teach, let vs iudge and beleene, that euerie lawfull *Contract* and marriage, ought to be onely betweene one man, and one woman. And the rest to be so many breaches of Gods ordinances and commaundements, which can not but be hateful to him, and iniurious to mankinde: but especially to the Church of God, which ought to arise of a holie and godly seed. Now if any *Contract* be made betweene moe then two, it is altogether void, and of none effect, and ought to be broken by the partie, and punished by the Magistrate.

The sixth point, concerneth the persons betweene whom the *Contract* is made, in whom there is required two properties: meetnesse for marriage, and freedome or libertie to marry one another. Touching the first, those especially are
fit

fit and meete to marrie, whom God doth call to that honourable estate, and commandeth them to vse it as his lawfull meanes, appointed and sanctified for procreation: for so it appeareth by the first institution, wherein God gaue the woman to the man to be an helper-meete for him, as in other things, so especially in this: whom hee blessed, saying: *Bring forth fruits and multiplie, &c.* And that wee may knowe more particularly what sort of person they be, the holy Ghost describeth them to be such as to whom the gift of continencie is denied, yet the gift of procreation is vouchsafed and granted. For if marriage (as the Apostle saith Hebrewes 13. verse. 4) be honourable among all sorts of persons, then amongst thole that be strong. Againe, it is written: *I say to the unmarried, and to widowers, it is good for them if they abide euen as I doe: but if they cannot abstaine let them marrie: for it is better to marrie, then to burne.* In which words we may plainly see, that he pointeth out, as with his finger, those that are called and commanded by God to marrie: namely, such as haue not receiued the gift of abstinence and continencie. Which calling and commaundement is so much the straighter, and the more to be regarded and followed, because the Apostle gaue it to those persons that were molested and pressed with many and grieuous persecutions: a reason of all other most ynfit for any to marrie in, in as much as beside

Gen 2. 20.
22. & 1. 28.

1. Cor. 7. 8. 9

beside the ordinarie incommodities of marriage estate, it cannot but bring with it many extraordinary grievances and troubles. Notwithstanding if such persons be called and commanded then to marrie, when as there were most grievous persecutions; much more in the time of peace and prosperitie.

By this then we see, that all persons which haue not receiued the gift of abstinence, and are fit for procreation, are called and commanded to marrie, and therefore meet for marriage, and also may lawfully enter a *Contract* of the same.

But are none else meete for marriage? We answer, that no other is called, commaunded, or warranted by God to make *Contract* with any of these meet ones, because they are vnable to performe the principall duties of marriage. As for children vnder age, they are altogether vnfit to take vpon them this honourable estate, and therefore debarred by Gods commandement from making any promise or *Contract*: if they haue done it, it is but a meere prophana-tion of this holy ordinance, worthy great punishment, and also to be broken, if that, being come to yeares of discretion and state of marriage, they do not by wisedome and religion supply all that was wanting in their former rash attempt, to the full contentation of all that haue interest in them. As for those that haue receiued the gift of continencie, they are called & counselled to chastitie, during the whole time of that gift:

gift, for so saith our Saujour Christ, *All men cannot receiue this thing, saue they to whome it is giuen:* Matth. 19. 12. And againe, *Hee that is able to receiue this, let him receiue it.* So the Apostle saith, *It is good for them if they abide euon as I doe:* 1. Cor. 7. 27. Againe, *Art thou loosed from a wife? seeke not a Wife:* So likewise are those that are borne chaste, or made chaste by men, or by themselues, for the Kingdome of Heauen. But you will say; What if anie of these doe make a contract and marrie? We answer, first, if they be vtterly vnfit for marriage, their contract is of no validitie, and may bee broken by Superiour authoritie; but if they be fitte for it, we say with the Apostle, *Art thou loosed from a wife? seeke not a wife; but if thou takest a wife, thou sinnest not: and if a Virgin marrie, shee sinneth not, &c.* 1. Cor. 7. 27.

Last of all, as consanguinitie and Affinitie doe restraine and binde from this former Contract and Marriage: So likewise doe naturall Frigiditie, and coldnesse, infancie, incurable diseases that deprive men of all fitnesse for the vse of marriage. So as if anie such by fraude, ignorance or any other sinister meanes, bee Contracted, it is nothing; and the parties may be lawfully separated, because they were neuer ioyned together in the Lorde, but against the Lorde.

And here, when we say meete and fitte to marrie one with another; There would be a wife and holic regard had of equalitie in yeares, of agreement in Religion, or similitude in nature, and

manners, in outward estate, condition, and quality of person, and such like necessarie circumstances.

For what is more vaineete, then for an olde person, to promise to be contracted to a young one? for an Infidell to *Contract* with a Beleeuer? for a good-natured, and well-mannered, with a Crooked, and Frowarde person? for a Prince with a Begger? For although all these doe not annihilate, and make voyde the *Contract* altogether; yet such *Contracts* cannot bee in the Lorde. And thus much shall suffice to haue taught, touching the fitnessse of Marriage.

Now concerning the freedome and libertie, it is cleere, that those alone haue liberty and freedome to *Contract*, who haue libertie to marrie.

Now if we will know who those bee, they are diuersly described, and noted in Leuit. 18. where certaine degrees, as well in Affinitie, as in Consanguinitie are expressly forbiddē: so that if such parties shall *Contract* themselves together, their *Contract* is vaine, and a meere nullitie; such as ought to be broken and punished.

Againe, euery one either betrothed or married, is bounden and tyed from contracting with any other; for that were nothing else, but to promise grosse and beastly adulterie. And as the Apostle teacheth, that the Wife is bounde by the Law, as long as her Husband liueth: so likewise is the betrothed wife; insomuch, as if anie such
shall

shall *Contract* themselves with another, it is a meere nullitie, and wicked prophanation of Gods ordinance, and ought vpon knowledge thereof, to be broken and punished. And thus wee see what manner of persons the Lord hath called and commaunded to marrie, and who they be that are meete and free to marrie together, and who not.

The last point, is the consent and allowance of their Parents: which though it be very materiall and necessarie, yet it is not the sole forme or formall cause which maketh a true *Contract*.

For if the parents should yeeld their consent to their children, being neither meete nor free to be married together it were nothing, & such a *Contract*, though warranted by parents consent, ought to be broken by the Magistrate, and both parents and children are to be punished.

For this cause wee haue not saide simplie, and allowed: but therefore allowed so to doe; because consent of Parents to such Children as are not meete and fitte to be married together, doth not make that *Contract* good, true, and inuiolable: which neuertheles, wanting their consents, though in other respects neuer so good, is a meere nullitie, & cannot be accomplished without the manifest breaches of the institution, and guilt of adulterie.

Now by Parents, wee vnderstand not onely the naturall Parents, but such as by the Lawe of

Nature, and of *GOD*, supplie their places: as Grand-fathers, great Grand-fathers, Vncles, Aunts, great Vncles and Aunts, Brethren, Sisters, Kins-men, and Kins-women, Magistrates, and those (to whose Families) the parties doe especially belong. For all these are honoured in Scripture, by the name of Parents. Neither may wee exempt out of this number, Guardians, Masters, and such to whome the continuall custodie and tuition of anie, is lawfullie committed. For if such be commanded to provide for them, as partes of their owne Families, there is no reason why they should not especiallie bee respected; as well in bestowing them abroad out of their Familie, as they were in taking them into it. For if their consent bee necessarie at their comming in, why should they goe out without their consent?

Further, wee say their Parents, and not his, or her parents, because parents on both sides ought necessarily to consent and allowe their children to betroth themselves. For this is the priviledge, not of some Parents, but of all; and in that they be Parents. Moreover, wee say allowed, and not required, neither commaunded, nor yet exhorted or inducted so to doe; because, that albee it the parents do neither call their children to this Contract, neither commaund them, neither require them, neither exhorde them, (all which, notwithstanding they ought to doe) yet if they doe but onely allowe them, and give them bare con-

consent that they shall contract themselves, it is enough for the tying of the knotte, and the substance of the Contract. And to prooue that this Contract is necessarie, we need no more reasons but that which the Apostle setteth downe, saying of the Father, *Let him doe what hee will.* By which words, hee putteth it in the will and power of the Father, either to bestowe or not to bestow his daughter in marriage: saying, in doing either of the twaine, *hee sinneth not.* Yet it is written in another place: *If her Father refuse to giue her to him, he shall pay money, according to the dowry of Virgins.* In which words, the Lord doth giue an absolute Authoritie to the Father, to yeelde, or not to yeelde his consent: to giue, or not to giue his Daughter. For if he haue power to denie it to his Daughter that is deflowred, and so, (by the Apostles iudgement,) made one flesh with another; much more lawfully may hee denie his consent, to her that is no manner of way bound but is euery way free, And if he haue power to denie his consent in such a case, much more hath he power to giue his consent.

1. Cor. 7. 36

Exod. 22.

16. 17.

1. Cor. 6. 16.

Now his authoritie and power to denie his consent, is apparent by the expresse Commaundement of GOD, in that behalfe, which saith, *Take heede to thy selfe, that thou make no compact with the inhabitants of the Lande, & so take of their Daughters vnto thy Sonnes, &c.* More plaine; *Neither shalt thou make Marriages with them, neither giue thy Daughter vnto his Sonne, nor take*

Exod. 34. 16

Dent. 7. 2.

his Daughter to thy Sonne. How could those Parents obserue this commandement, vnlesse God had giuen them power to denie consent to their children; Or why doth he rather forbid to the Parents, then to the children? but to shewe that the power to giue, or not to giue, was in the Parents, and not in the children; especially considering that children being the principall partes of their Parents goods, are no lesse in their power and authoritie to giue and bestowe, then the rest are. This was so well knowne in the Church, and so vsuallie practised amongst the people of God, that the greatest among them, who might seeme to haue greatest Libertie in that behalfe, durst not disobey this holie Commandement of God. For *Sampson*, the strongest of all, though he loued a Maide of the *Philistims*, yet hee durst not betroth himselfe vnto her, before he had intreated his Parents to giue her vnto him.

Judg. 15.

David, a mightie valiant Prince, begged *Michol* at the hands of *Saul* her Father, and after his death (being betrothed vnto her) hee desired her of *Isbosheth* her brother. *Jacob* agreed with *Laban*, for his wiues. And *Abraham*, (the Father of the Faithfull) by his Seruant, intreated *Rebecca*s parents, to giue her to Wife vnto his sonne *Isaack*. All which testimonies and examples, doe plainly prooue the greatest interest, power, and authoritie, that parents haue, in bestowing their Children, and that their consent added to the sixe former points, whereof wee haue

2. Sam. 3. 14.

Gen. 19. 18.

&c.

haue spoken, doth make so sure a *Contract*, as cannot be loosed and vntyed, by any authoritie vnder Heaven. For heere in this, that saying of *CHRIST*, (*Math. 19. 6.*) is truly verified: *Let no man put asunder that which GOD hath coupled together*: But if this, or any of the former be omitted, the *Contract* may bee broken and disanulled. And least wee should bee ignorant, or forget what those errors are, which disauow and lawfully frustrate a *Contract*, These they be.

First, if there be onely a naked shew of a promise, and yet no promise indeede,

Secondlie, if any other thing bee promised then Mair age.

Thirdly, if the promise bee conuained to be meere hypocriticall or forced.

Fourthly, if one of the parties alone doe promise, and not both.

Fiftly, if it were made betweene other creatures, or promisions, or betweene more then one man, and one woman.

Sixtly, if the persons contracted, or either of them, be altogether vnfit for marriage.

Seuenthly, if either of them be formerly betrothed, or haue committed Adulterie after the *Contract*, or be allied, or of kinne, or for any other cause, not at libertie to marrie.

Eightly, if there lacke the consent of the Parents.

If all, or any of these be vndoubtedly knowne,

and cleerely proued, they doe ioyntlie and feuerally frustrate or nullifie the *Contract*, so as the Magistrate may lawfully dissolue the same, and set the parties at libertie. But contrarily, if all these concur and accorde, the *Contract* as inuiolable as Marriage it selfe: Neither can the parties be set at libertie by themselves, or by any power whatsoever, because this *Contract*, and euery parcell thereof, is in the Lorde, it being a Sacred Ordinance of *GOD*, as it cannot but haue speciall vse and fruite among his Saintes; So now it is time to declare and teach the same.

First therefore, it serueth as a strong bridle, to pull backe the force and headinesse of Carnall, Naturall, and Brutish lust. For if this *Contract* bee holilie and dutifully kept, according to the former doctrine, it would neuer come to passe, that any person, Man, or Woman, should abuse their bodies suddenlie, or hastily, vpon euery instigation of Lust, (like brute Beastes) but would willingly, in all modellie and Sobrietic, take sufficient time of deliberation, for the making and accomplishing of this necessarie and holy *Contract*, which is ordained to this end, that men might haue sufficient Time of deliberation, to learne all the vses and abuses, all commodities and incommodities, all comforts and discomforts; with all duties, and breaches of duties, that can befall in the honourable estate of marriage.

Secondly,

Secondly, it serueth to discouer betimes, and
in good season, all sorts of impediments & lets
that may or ought to hinder the marriage that
is promised. Hence came that ancient & most
excellent custome of asking the banes of Ma-
trimonie thrice, on three seuerall daies, to the
end that euery material defect might be learned
in time when it might be remedied, rather then
after marriage accomplished, when it is reme-
dilesse. 2

Thirdly, it serueth for the keeping and pre-
seruation of honest chastitie ; seeing by this
meanes, not onely former promises and con-
tracts, but also fornications (if any haue beene)
and adulteries, may be descried and discerned.
For after *Ioseph* was contracted, before he was
married, his wife was found to be with childe ;
though without ill demeanour on her part, yet
it made *Ioseph* so afraid, that he had intended in
his heart priuately to relinquish & forsake her,
and had so done indeed, had not Gods Angell
commaunded the contrarie. Neuerthelesse, it
was the *Contract* that discouered this trueth, and
so preserved *Maries* virginitie, that the Scrip-
ture might be fulfilled, which saith, *A Virgin*
shall conceaue, &c. If this were not, men might
vpon knowledge or ignorance make two seue-
rall contracts with seuerall persons, and com-
mit fornication and adulterie with other mens
wiues, either betrothed or married, and so lose
their honestie & chastitie, to their great infamie
and 3

and hinderance.

4. Last of all, it serueth to condemne and a-
uoyd all private *Contractes*, and secret marriages,
and contrarily, to iustifie and grace the honou-
rable estate of marriage, as well in the begin-
ning, as in the end thereof, that all things tou-
ching the same might be begun, continued and
finished in the Lord, according to his comman-
dement, that his promised blessings might en-
sue vpon it accordingly.

This being done, the parents and parties are
to be charged in the name of God, as they will
answere at the day of iudgement, plainly to be-
wray and declare, if they know any of the fore-
said impediments in themselves, or in their
childre, for which this *Contract* ought not to be
made. If they say, they know none, or if they de-
clare none, then the consent of the parents is
to be demanded: which if they yeeld, then the
consent of the parties is also to be required. And
so the parties are to be betrothed and affianced
in these words, or such like.

*E. N. doe willingly promise to marrie thee N. if
God will, and I tme, whensoever our parents
shall thinke good, and meets: till which time
I take thee for my onely betrothed wife, and
thereto plight thee my troth. In the name of
the Father, the Sonne, and the holy Ghost:
So be it.*

The same is to be done by the woman, the
name

name onely changed, and all in the presence of the parents, kinsfolkes and friends. After this, the parents are to be admonished, to set and appoint the day of marriage neither too neere, nor too farre off, but to appoint a competent space of time, that it may be sufficient for the learning and triall of all lets and impediments whereby promised marriage might be hindred, & yet giue no occasion by reason of the length thereof, to prouoke the parties to incontinencie. In the meane time, the parties affianced, are to be admonished to abstaine from the vse of marriage, and to behaue themselues wisely, chastly, louingly, and soberly, till the day appointed doe come. And so with a Psalme and prayer to conclude the holy action. Now that there should be a competent space betweene the time of the *Contract*, and the day of marriage it is very necessarie for these causes.

1. That there might be some preparation for the things pertaining to house-keeping, betweene that time and the celebrating of marriage: but this is not a chiefe cause.

2. Because the Lord would by this meanes make a difference betwixt bruit beasts and men, and betwixt the prophane and his children. For they euen as beasts, do after a beastlike manner, being led by a naturall instinct & motion come together: but God will haue this difference, whereby his children should be seuered frō that brutish manner, in that they should haue a certaine

certaine distance of time betweene the knitting of affection, and enjoying one of another, and a more neere ioyning of one vnto another.

3. That they should on that time thinke on the causes why they are to marry, and the duties of marriage. For many enter therein, not considering at all of the great duties belonging to them in the same, nor thinking of the troubles and afflictions that follow marriage. But the Lord would haue these things thought on, and a consideration to be had, both of the causes of marriage, and the duties to be performed, and the troubles to be vndergone.

A good and carefull houlholder so ordereth and frameth his houlhold, as it may manifestly appeare, that it is in deed the house of a faithfull Christian, and that he himselfe is as a pastor ouer his familie, that he instructeth it diligently in the feare of God, and keepeth it in good and godly discipline by continuall exercise in godlinesse. So that in his house, you shall finde the chaste wife, the shame-faced, plaine and modest wife, decked without as she is within, no painted nor marked thing, rendring true obedience to her husband, and hauing a carefull eye vpon her family, seruants and children: the maister, father, and husband, the children and seruants; every one likewise in his degree, imploying himselfe sincerely in his dutie and office, approuing his doings as before G O D.

Now,

Now, like as in the minde there are such
 vertues, as we haue before spoken of: so are
 there in it also noysome wicked vices & detrac-
 tions, as vngodlines, despising of Gods word,
 vnbeliefe, idolatrie, superstition, ignorance,
 churlishnesse, lying, falshood, hypocrisie, vn-
 righteousness, swearing, backbiting, mistempe-
 rance, drunkēnes, gluttony, couetousnes, vncha-
 stite, vnshamefastnesse, misnourture, rashnesse,
 furiousnesse, wantonnesse, pride, presumption,
 vain-glorie, chiding, brawling, and vnhandsom-
 nesse. Who so now chooseth him a wife, or she
 a husband, that is infected and tangled with
 such noysome vices, he seeketh not a spouse, or
 she a husband, for a right, peaceable, good,
 honest, and christian life: but an hell, a paine-
 fulnesse, and destruction of all expedient, quiet,
 and vertuous liuing: but specially, there is little
 good to be hoped for of him or her, whereas
 vngodlinesse and contempt of the word remain-
 neth. For like as the feare of God draweth the
 whole garland of vertues with it: so vngodlinesse
 and despising of Gods word, bring all vice and
 abominations; yea, and shutteth vp the way to
 amendment.

When these points and rules are duly and
 warily obserued on either part, they may ioyned
 together, and say as *Laban* and *Bethuel* said,
This commeth of the Lord, therefore wee will not
speake against it. Oh how happie are those in
 whom faith, loue and godlinesse are married
 together,

Forward wic-
 ked qualitie
 of the minde,
 1. Cor. 5. 10.
 11. & 6. 9.
 Gal. 5. 19. 20
 21.
 2. Tim 3. 2.
 3. 4. 5.

together, before they marrie themselves? For none of these carnall, clowdie, and whinning marriages can say, that godlinesse was inuited and bidden to the bridall, and therefore the blessings which are promised to Godlinesse doe flie from them.

2. The riches
of the bodie.

Beautie.

2. After the riches of the minde, doe the riches of the body follow next: of which sort is a comely, beautifull, or well fauoured bodie, health, a conuenient age, &c. A beautifull bodie is such a one, as is of right forme and shape, meete, and of strength to beare children, and gouerne an house; euen such a one as both the man and woman can finde in their hearts vnfainedly to loue about all other, and to be content withall, &c. As concerning the beautie or comelines of the body (where there is else no good propertie or qualitie beside) *Salomon* saith, *Pro. 31.30. Favour is deceitfull, and beautie is vanitie: but the woman that feareth the Lord, she shall be praised.* And *Pro. 11.22. As a iewel of gold in a swines snout: so is a faire woman which lacketh discretion,* or is of vncomely behauiour, and hath not wit nor gouernment to behaue her selfe. For beautie is a fraile gift and a slipperie, and more profitable to those that behold it, then to those that haue it.

The beautifull woman can take no great pleasure in beautie, but a little as it were in a glasse, and yet incontinently she forgetteth that she beheld and saw: and yet it is many times both

both to her selfe and to them that behold her beautie a prouocation to much euill. She that is faire waxeth proud of it, and he that doth behold her becommeth subiect vnto filthy loue. But in the minde (which is iudged to be the man) consist the true lineaments and properties of fairenesse, which intice and prouoke spirituall and heauenly loue, being mixt with nothing that is shamefull, either to be done or spoken. And therefore there is no man so farre without wit, that had not rather haue her which is foule and hard fauoured, but yet is honest and vertuous, then to haue her which is faire and vn honest, and also irreligious.

Happie, and twice happie is that man and that woman that are coupled in marriage with a godly and vertuous mate and bedfellow; they are doubtlesse greatly blessed of God. For *house and riches are the inheruance of the fathers, but a prudent Wife commeth of the Lord.* They therefore are not well in their wits, but greatly deceiue themselves that make choyse of Wiues, or Husbands, hauing regard onely to their Stature, comelinesse of personage, or to their beautie, and esteeme not more the riches of the minde.

Health also must be considered in their choyse, least otherwise great inconueniences come thereby, and least the whole house be poisoned and infected. But we speake here of contagious sicknesse, and not of such common infirmities

infirmities and vsual diseases, that both men and women are subiect vnto. As of madnesse, frenzie, french pockes, or such like: which euery wise man and woman doth vtterly detest.

Neuerthelesse, where any married parties are now together, and be visited with any such diseases, they must one comfort and suffer with the other, as they are now one bodie, &c.

To haue temporall preferments, is to be borne of noble parents, or to come of worshipfull stocke, to haue lands, liuings, riches, great offices, gaines, or occupyinges, and such like. But the chiefest nobility, and most worthie of commendation, is indeed to be noble in vertues, in goods workes, manners & conditions. But to be borne of gentilitie, and to vse and behaue himselfe vnghently, is euen as much as to shame himselfe and his kindred.

Such therefore as purpose to marry, ought carefully to foresee and looke to this matter; least being too greedie of honour, worship or wealth, and intending to haue the Gold, they catch the hotte coales, and burne themselves without recovery: for a man may buy gold too deare as we vsually say.) For temporall goods sake, the matter miscarieth, and is in danger.

There is sometime great wealth, but with little honestie, and lesse good conscience it is gathered together. And with the same riches will not continue alwaies, prosperity, peace and quietnesse,

Chuse a wife
for vertue
only.

Pro. 19. 14.

quietnesse. Many so trust to their wealth, as that they will not frame themselves to any lawfull calling, neither will they learne any: Therefore also can they doe nothing to profit their countrie, and the common wealth, but liue idly and daintily, and with pride, riot, excesse, & dishonestie, doe quickly waste that which hath bin long in gathering together. Now when there is alwayes taking from the heape, and nothing laide thereto, it wasteth away in processe of time, how greate soeuer it hath beene: Then followeth pouertie: yea, an intollerable, and vnpatient pouertie: for they that now lauish and spend prodigally altogether, haue had no necessitie hitherto, but flowed in all wealth; therefore after such a Sunne-shine, there commeth euer an extreame heate, and thenceforth be-ginne they to warme themselves at the bare pennes, and to spare when all is spent.

Such then as in their choise, looke to the multitude of goods, and regarde not how they were gotten, and whence they came, haue customblic, such smoky Hats set vpon their heads, that all the water in the Riuer cannot wash away the corruption thereof. For goods without God, honestie, and good conscience, are deadly poyson, and the bodily diuell himselfe. Yea, goods and riches in the hand of an vndiscrete and ignorant man, are as a sharpe knife in the hand of a childe, that doeth no good therewith, but wound and hurt himselfe. Wherefore eueryman

K

and

• and euery womā in their election ought to haue more respect to vertue, godlinesse, discretion, & knowledge, then to riches. Moreouer, an hand that is occupied, and winneth, and getteth his liuing, godly, christianly, and honestly, doth farre excell any riches that are wonne. For although the worlde esteeme them happie, which liue in wealth, ease, and idlenes: yet the holie Ghost approueth and alloweth them best that liue of the meane profite of their labours. Psal. 28. 1. 2.

And this also is a very necessarie point to bee obserued, that the man chuse such a woman, and the woman such a man, as that there bee equalitie betwixt them both, in blood and estate.

Seeke no
match in
marriage,
aboue thy
degree.

Equalitie in
marriage to
be respected.

For by how much the greater and streighter the coniunction is of the husband and the wife, so much the more ought euery one to prouide, to be indifferently matched. And truly this equalitie of Marriage, is in two speciall things to be considered; to wit, estate, and Age. For, as two horses, or two oxen of vnequall stature, cannot be coupled vnder one selfe-same yoake: So a Noble-woman, matching with a man of base estate: Or contrariwise, A Gentleman, with a Begger, cannot bee consoorted, and well matched vnder the bands of Wedlocke. But yet when it happeneth that a Man marrieth a woman of so high a birth, he ought (not forgetting that he is her Husband) more to honour and esteeme of her, then of his equall, or of one of meaner parentage; and not onely to account her his com-

his companion in loue, and in his life, but (in diuers actions of publike apparāce) to hold her his superior, Which honour is not yet accompanied with reuerence, as is that which for manners sake we are wont to doe to others. And she ought to consider, that no distinction or difference of byrth and Nobilitie can be so great, but that the league which both Gods ordinance and nature hath ordained betwixt men and women, farre exceedeth it: For by nature Woman was made mans subiect. But if a Man shall take to wife an inferiour or mean-woman, he also ought to weigh, that Matrimonic maketh equall manie differences: and further, that he hath not taken her for a slaue or Seruant, but for a Fellowe and Companion of his life. And seeing that election or choise (is nothing else,) but to take a thing meete, & conuenient, to the end it is prepared for: Therefore euery one that must chuse, ought to regard the ende, & to know what thing is conuenient for it. So that it is needefull that hee be wise and discrete, or else hee cannot dispose it, nor perceiue what thing is conuenient for it. Therefore, if a man would aduitedlie consider, that hee is to liue with his Wife continually, and shee with him, hee would then be very circumspect in the choise of her, which choise maketh either very much for his felicitie and comfort, or else for his great miserie & discomfort, For by how much the more a thing is vnited and knit vnto man, so much the more

Of the
choyse of
a Wife.

it may either helpe him, if it be good, or hinder him, if it be euill. Those dammages and hurttes which are inwardly in the bodie, are worse then those which are without the bodie : and those of the soule, then those of the bodie : and like wise men doe iudge of thole thinges which are called good.

But peraduenture it may seeme vnto some, that these things are not vniuersally true. For vnto some the losse of their goods is more then the losse of their health. But this thing doeth not arise or happen of the goods, or money it selfe, but because some man doth perswade himselfe, that to loose his goods, is a thing intollerable, And yet for all that, Goods are not of more estimation, then is life or health : but it is a mans Affection that doeth rule in this thing. And therefore it seemeth leile to some, to be driven out of a Kingdome, then to other some to loose a small portion of their possessions. Some will reuenge a word most cruelly ; and some other, well bearen and buffered, will not reuenge it at all.

All these things doe proccede and come of the soule, which is most inwardlie ioynd and knit vnto a man, and hath more power in him then the bodie.

If it be then of so great importance, what manner of friend thou haue, to lue comodiously or incommodiously withall ; which shall none otherwise dwell, or be in the selfe-same chamber, bed,

bed, or house with thee, but that thou mayest shake him off at thy pleasure? how much more oughtest thou to take heede, when thou chusest thee a wife, which must be continually conuersant with thee, at thy Table, in thy Chamber, in bed, in thy secrets, and finally, in thy heart and breast? If thou goe from home, thou dost commit thy House, thy Familie, thy goods, and thy Children (of all other things the most pleasant) vnto her; shee is the last, that leaueth thee at thy departing, and the first that receiueh thee at thy returning: Thou departest from her with sweete embracements and kisses; and with sweete kisses and embracements, shee receiueh thee at thy returne home: vnto her thou discloseth thy ioye and heauinell. So that it is an heavenly life to be conuersant and in companie with those that a man delighteth in, and loueth. But it is a Calamitie infernall, to bee bounde and forced to see those things that a man doth greatly hate and abhorre, or to bee in company with those that a man would not bee withall, and yet cannot bee separated, nor depart from them.

Hereof commeth (as wee doe see in some Marriages,) so great ruines, so wicked and vile deedes, as maimes, and murders, committed by such desperate persons, as are loathe to keepe, and yet cannot Lawefully refuse, nor leaue them,

Therefore young folkes ought not to be too

rash and hastie in their choise, but to haue the good aduise and direction of their Parents and trustie Friendes in this behalfe, who haue better iudgement, and are more free from the motions of all affections then they are. And they must take heede, least following the light and corrupt iudgement of their owne affections and mindes they change not a short delectation and pleasure, into a continuall sorrowe and Repentance; for we learne by great and continuall vse and experience of things, that the secrete Contractes made betweene those that be young, doe seeldome prosper, whereas contrariwise, those marriages that are made and stablished by the aduise of wise and Religious Parents, doe prosper well.

A good wife
is aboue all
things to bee
craved of God
by prayer.

But specially, and before all things, such as purpose to marrie, must faithfully, with seruentnesse, and steadfast Beleeefe, (without ceasing) make their intercession and prayer vnto God, to whome all hearts are open and knowne, that hee would not suffer them to goe amisse, but (as a tender Father) helpe and direct them, to make a right choyse; So as they may liue honestly, and prosperously, as good Christians ought, to his glory, and their owne comfort. For this purpose, there is a notable example of *Eleazar*, *Abrahams* seruant, who being sent to get, and make choise of a wife, for *Isaack* his Maisters sonne, beginneth his matter with prayer. Gen. 24. 12. &c. So did *Isaack* also, as it appeareth in
the

the same Chapter, verse 6. When any haue determined with themselves to marry, and haue vsed, all diligence thereto required, they must desire of God, by humble and earnest prayer, good and prosperous successe, in whose hand and power it is to giue it, so doubtlesse hee will effect it, if they aboue all other things shall haue an vndoubted hope and confidence in him. For if they, after that they haue settled themselves, and haue satisfied their appetites, shall then resorte vnto God by prayer, desiring him that they may obtaine the thing that they most desire: it appeareth that they would make him the Minister of their voluptuous desires and pleasures, and so doing, their vows and prayers become most manifest blasphemie.

And therefore a man should not come vnto marriage as vnto a prophane thing, with a loose and vnprepared heart, but with a quiet, and well purged minde, as to a thing most sacred and holy. For Matrimonic doth not consist only in the coniunction of the body, neyther yet in dauncing, nor banquetting, proceeding and brought vnto vs with many other thinges from the Gentiles: but it should rather besecme Christians, most studiously to pray vnto God, that so waightie a thing as Matrimony is, might haue good & prosperous successe. For Matrimony is a thing sanctified of God, the which willeth the matrimoniall imbrace-
ments to be chaste, the bed to be vndefiled, and

Heb. 13.4.

Eph. 5. 25.
26. 27.

their progenie vnspotted: & it is after the minde of *S. Paule*, a signe of the great mysterie wherewith Christ doth indissolubly vnite him selfe vnto his Church. Therefore thou oughtest so much as shall lie in thee, to lift vp thy mind, and to remember, how great and worthie an image thou doest represent; and that thy Wife shall be vnto thee as the Church, and thou vnto her as Christ; therefore thou shouldest shew thy selfe vnto her, as Christ shewed him selfe vnto his Church. The loue of Christ vnto his Church is incredible; and thy loue also to thy wife ought to be most effectuall.

Societie, and to liue together, is the most surest and strongest knot to knit, and ioyne amitie and loue among men, and beasts themselues.

There can bee no greater societie or companie, then is betweene a man and his wife; whose House, whose Goods, whose Chamber, &c. is common, their children are common, and they themselues partakers of all good and euill successe, of prosperitie and aduersitie: The which Societie and Fellowship, were sufficient to stirre and prouoke him that loueth not his Wife, to loue and beneuolence. And what companie or loue, shall a man looke to haue of him that loueth not his wife? There are, that in Loue and amitie looke for gaine, as the vile Epicures doe, & worthy to be beloued; men which loue themselves, and not their friendes. And if wee haue regarde vnto commoditie and profite, there is nothing

nothing that giueth so much as doth a good wife, no not horses, oxen, seruants or farmes: for a mans wife is the fellow and comforter of all cares and thoughts, and doe more faithfull and true seruice vnto him, then either maid-seruant or man-seruant, which doe serue men for feare, or else for wages: but thy wife will be led onely by loue, and therefore she doth euery thing better then all other.

And this doth God declare, saying: *Let vs make Adam a helper like vnto himselfe*: By the *Helper*, is signified the vtilitie and profit of the seruice, and by the similitude and likenesse are signified loue and helpfulnessse. For a seruant and he that is hired are insufficient to supply that place, there can neither be so much loue, and abilitie to minister helpe and comfort to a man, as will be found in a faithfull Wife.

The child is part of the father, and through a natural pitie, they loue each other: but yet the wife is more annexed & ioyned to her husband. The father doth labour and taketh paine for his children, but the children seldome labour or take paines for their fathers, and oftentimes are sent to inhabite and dwell in other mens houses, whereby in a manner it appeareth, that their streight and fast societie doth dissolue and breake: but the Wife cleane contrarie, doth continually take paines for her husband, who may neither (as long as shee liueth) change house nor bed. If commoditie and profit be
looked

looked for, no commoditie excelleth this: if thou shalt loue thy life, thou shalt liue most pleasantly, if not; thy life will be most miserable and wretched. For there is nothing so sharpe nor so bitter, as to hate the thing that doth fauour and loue thee, nor any thing more happy, then to loue him that loueth thee. Therefore loue, that thou mayest be loued.

Now we will in few words shew the occasions of Wedlocke, why and wherefore it was ordained, and for what purpose it should be contracted; that euery man and woman may the better vnderstand to what thing they consent, when either of them graunteth to marrie the other.

Doubtlesse it cannot otherwise be, but that marriage, which was ordained of such an excellent author, as of God himselte, and in such a worthy place, as Paradise, and of such an ancient time, as in the state of *Adams* and *Eues* innocencie, and after such a notable order, must likewise haue speciall causes, for the ordinance of it. Therefore the holy Scripture doth declare chiefly three causes thereof. The first is, the procreation, begetting, and bringing vp of children. Gen. 1. 27. 28. & 9. 1. For in the children doe parents liue (after a sort) euen after death.

And, if they be well and vertuously brought vp, God is greatly honoured by them, the commonwealth is aduanced: yea, their parents and
all

37.
Three causes
of Marriage.

all other faire the better for them. For they are their parents comfort next vnto God: their loy, staffe, and vpholding of their age: and therefore parents ought to begin betimes to plant vertue in their childrens breasts: for late sowing bringeth sometimes a late, but neuer an apt harvest: young branches will bow as a man will haue them: but old trees wil sooner breake then bow, &c. But more of this shall be said after, in the dutie of parents.

Although marriage be a holy and sanctified ordinance, yet none may vse the benefite of it, *Psal. 51.5.* without some acknowledgement of originall sin, in that vncleannes may be practized therein, which should cause Gods children to vse this meanes with as much chastitie as may be, and husband and wife to keepe themselves together in the feare of God, and in all modestie and sobrietie. If then in marriage it selfe there be such mischiefes, what hellish mischiefe is there in those lustes, which are not repressed with these considerations? So that marriage is not a mad and dissolute estate, to giue libertie to their wiues in vncleannes, nor wiues to consent with their husbands in impuritie, by immoderate, intemperate, or excessiue lust.

Many thinke they cannot sinne in this behalfe if they passe not their owne wiues: but they may make their marriage polluted and defiled, if they vse it without prayer and sobernesse, &c. *1. Tim. 4. 4. 5.*

Therefore

Handwritten sketches and scribbles on the right margin, including a heart shape, a vertical line, and various loops and squiggles.

Therefore the husband is to forbear the company of his wife, when it is with her, as it is common to women, &c. Ezechiel, 18.6. Leuiticus 18.19 24.27.28. and 29.18. This was one of the sinnes for which the Lord rooted out the Cananites out of their land.

The 2. cause.
Wedlock law-
full for such as
haue not the
gift of chasti-
tie.

The second occasion why marriage was ordained, was, that the wife might be a lawfull remedie to auoide whoredome, fornication, and all filthy vncleane lusts 1. Cor. 7.2.3, &c. Touching this point, I will say no more: for it is handled at large by others alreadie, and I haue else where sufficiently discoursed of it.

The 3. cause.

The third and last cause was, for mans commoditie, to the end to auoid the inconuenience of solitarinesse, that the one may helpe & comfort the other, in sicknesse, in affliction, and in all household cares, and trouble, as education of children, and keeping the familie in order. For this cause, old men and old women may lawfully marrie. So that a wife is called by God himselfe, an *Helper*, and not an impediment, or a necessarie euill, as some vnadvisedly doe say, and as other some say: It is better to burie a wife, then to marrie one againe, if we could be without women, we should be without great troubles.

This is often
found most
true: that such
as are contem-
ners of mari-

These and such like saying, tending to the dispraise of women, some maliciously and vndiscreetly doe vomit out, contrarie to the mind of the holy Ghost, who saith, that shee was ordained

ordained as a *Helper*, and not a hinderer. And if they be otherwise, it is for the most part, through the fault, and want of discretion, and lacke of good gouernment in the husband. For married folkes, for two eyes, haue foure: and for two hands as many moe: which being ioyned together, they may the more easilie dispatch their handy businesse, and household affaires.

For like as a man hauing one hand or one foote, if by any meanes he get himselfe an other, may thereby the more easily lay hold on what he listeth, or goe whether he will: euen so, he that hath married a wife, shall more easily enioy the healthfull pleasures, and profitable commodities of this present life. For in trouble, the one is a comfort to the other, in aduersitie, the one a refreshing vnto the other: yea, and in all their life, the one is a helpe and succour to the other.

Most true it is, that women are as men are, reasonable creatures, and haue flexible wits both to good and euill, the which with vse, discretion, and good counsell, may be altered and turned. And although there be some euill and lewde women, yet that doth no more prooue the malice of their nature, then of men. And therefore the more ridiculous and foolish are they, that haue inueighed against the whole sexe for a few euill: and haue not with like fury, vituperated and dispraised all mankind, because

part

part of them are theeues murtherers, and such like wicked liuers.

But the marriage and companie of the husband and wife, is made amiable, sweet, & comfortable, by these five meanes: by godlinesse, vertue, mutuall forbearing, mutuall loue, and by dutifulnesse performed busily and godlily on both sides.

1. Godlinesse, of right holdeth the chiefe place. For there is no stable and stedfast friendship, vnlesse it haue his beginning from God: and therefore must godlinesse needes shine before the rest. For when couples haue determined to obey God, all things afterward become more easie.

2. Vertue and honest conditions, breede mutuall delight betweene man and wife. For when vertue is exercised, it maketh conuersation of liuing more amiable.

3. Mutuall forbearing, whereby we take in good worth one anothers conditions, & faults, is very needfull. For in this weakenesse of nature there happen many scapes, which will breede strife, if they be not covered by naturall forbearing.

4. Mutuall loue hauing his beginning of godlinesse and true vertue, maketh the husband and wife not to be too sharpe sighted in spying into one anothers faults: but that many things either they marke not, or if they marke them they couer them with loue. For *loue*
couereth

conereth a multitude of finnes, 1. Peter. 4. 8. Prou. 10. 12.

5. Dutie performed godlily, carefully, and cheerefully on both sides, maketh the marriage yoke light and sweet. For when man and Wife marke one another, and finde like heedfulnesse and buxomnesse in their dutie, both their companie is made more pleasant, and they are the more stirred vp on both sides to render dutifulnes, that the one may requite the other alike. Where these five duties be not, the company of their life is both lothsome and bitter, or rather more sharpe then death. Therefore the godly couples must doe their endeauiour that these vertues may be seene in their life continually for euer.

Now we will (through Gods assistance) say something concerning the three seuerall points contained in this dutie, and mentioned in the beginning hereof, and so end this dutie.

1. The first whereof is, that the Husband must liue with his Wife according to knowledge. The point of Doctrine is most plinely proued by the Apostle Peter, where he saith, (a) *Ye Husbands dwell with your Wives as men of knowledge, giuing honour vnto the Woman as vnto the weaker vessel, even as they which are begreets together of the grace of life, that your prayers be not interrupted.* Whereby he teacheth the Husband his duty, to wit, that the more vnderstanding and wisdom God hath indued him with

(a) 1. Pet. 2. 7
By Honour, is meant, that the Husband ought to sustaine and relieue the wants of his Wife, to support, uphold, & beare with her infirmities, as the weaker vessel,

with, the more wisely and circumspectly hee ought to behaue himselfe in the bearing those discommodities, which through his Wiues weakenesse, oftentimes cause some iarre and dislike one to the other. Neuerthelesse, though she be by nature weaker then he, yet she is an excellent instrument for him, made for very profitable vse : whereupon it followeth, that she is not therefore to be neglected because she is weake, but on the contrarie part, shee ought to be so much the more cared for. Like as a vessel the weaker it is, the more it is to be fauoured and spared, if we will haue it to continue : euen so a wife, because of her infirmities, is so much the more to be borne withall of her husband, 1. Pet. 3. 7. And for so much as the husband and wife are equall, in that which is the chiefest, that is to say, in that gracious and free benefit, where by they haue euerlasting life giuen them, though otherwise I confesse vnequall, as touching the gouernance and conuersation at home, the wife is not to be dispised, although she be weake. And besides, all braulings and chidings must be eschued and cast away, because they hinder praiers, and the whole seruice of God, whereunto both the husband and the wife are equally called.

Besides the
prayers had
with their fa-
mily, they must
pray priuately.
Gen. 25. 21.

1. Cor. 7. 3.

Also for the more confirmation of this point,
4. 5. the Apostle Paul likewise saith : *Let the husband giue vnto the wife due beneuolence, and likewise also the wife vnto the husband : The wife*

Wife hath not power over her owne bodie, but the Husband: and likewise also, the Husband hath not the power of his owne bodie, but the Wife. Defraude not one another, except it bee with consent for a time: that yee may giue your selues to Fasting and Prayer; and againe come together, that Sathan tempt you not for your incontinencie. Which is, as if the Apostle should say, (the parties marryed) must with singular affection, entirely loue one the other, for that they are each in others power, as touching the bodie: So that they may not defraude one another; except the one abstaine from the other by mutuall consent, that they may the better giue themselves to prayers: wherein notwithstanding, they must consider what is expediēt; least by this long breaking off as it were, from marriage, they be stirred vp to incontinencie.

The second point is, that the Husband should not bee bitter, fierce, or cruell vnto his wife: which point is prooued by the said Apostle, saying: *Husbands loue your Wives, and be not bitter vnto them.* Col. 3. 19.

First, and aboue all things, the Husband must be circumspect to keepe the band of Loue, and beware that there neuer spring vp the roote of bitterness betwixt him and his wife. Anger in a husband is a vice.

If at any time there happen to arise any cause of vnkindnesse betwixt them, (as it is vnpossible alwayes to be free from it) then hee must be carefull to weede vp the same with all Lenitie, of piety.

L

gentle

How & when
the husband
ought to re-
proue,

Faults some-
times must be
couered with
loue.

Not to take
vnrkindnesse
for euery misse.

gentleuesse, and patience, and neuer suffer him-
selfe nor his wife to sleepe in displeasure. Ephe-
sians, 4. 26. And if hee shall haue occasion to
speake sharpely, and sometimes to reprove;
hee must beware that hee doe not the same in
the presence of others: but let him keepe his
wordes vntill a conuenient time, (which is the
point of a wise man) and then vter them in the
spirit of meekenesse, and in the spirit of per-
fect Loue: and hee must not let sometimes to
couer faultes, and winke at them, if they be not
too great and intolerable. Whatsoeuer losse or
mischaunce shall happen vnto him, let him take
it patiently, and beare it cheerfully: yea, though
the same should come partly through his Wiues
negligence, yet let it rather be a louing warning
to take better heed in time to come, then a cause
of sorrowe for that which is past, and can not be
holpen.

Euery Wise man (by his owne experience,) knoweth, that hee is in this life subiect to manie inconueniences, and that of nature hee is prone to displeasure, and readie to take vnrkindenesse for euery Trifle, and specialie with his best Friends; yea, soonest with his louing Wife, who is lothest to displease him. Let him therefore beware of this cankered corruption, and consider that hee ought most of all, in loue, to beare with his wife, according to Christs example, towards his Church, who gaue himselfe for it, *That hee might Sanctifie it, and cleanse it, by the washing of*

of water, through the Word: That hee might make it
vnto himselfe a glorious Church, not hauing spotte or
wrinkle, or any such thing: but that it should be ho- *Ephes. 5. 25.*
lie, and without blame; So ought men to loue their *26. 27. 28.*
Wiues, as their owne bodie: He that loueth his Wife, *29.*

loueth himselfe. For no man yet euer hated his owne
flesh, but nourisheth and cherisheth it, euen as the
LORDE doth the Church. As if the Apostle
had saide: The Husbands dutie is; To loue
their Wiues as themselues: of which loue, the
loue of *CHRIST* towards his Church is a liue-
ly paterne. And because manie Husbands pre-
tend the infirmities of their Wiues, to excuse
their owne hardnesse and crueltie, the Apostle
willeth them to marke what manner of Church
it was, when Christ ioyned it to himselfe, and
how hee doth not onely not lothe all her filthe
and vncleannesse, but ceaseth not to wipe the
same away with his cleannesse, vntill hee haue
wholly purged it, and made it holie. And seeing
that euery man loueth himselfe euen of nature:
Therefore (saith the Apostle) the Husband shall
strue against nature, if hee loue not his Wife:
which he prooueth; First, by the Mysticall kni-
ting of Christ and the Church together, and then
by the Ordinance of *GOD*, who saith, that the
Husband and Wife are one: That is, not to be
deuided.

The husband
is to the wife
in Gods stead.

The Husband is alwayes to remember, that
hee bee not fierce, rigorous, hastie, nor disor-
dered with his Wife: for then there will neuer

Husbands
may not be
rigo'ous to-
wards their

wives, especially when they be newly married.

Pro. 20. 3.

be vnitie and concord betwixt them. If the wife do not learne to keepe silence, and the Husband to haue patience, it shall rather bee the dwelling of fooles, then the house of friends. For where the Husband wanteth wisdom to gouerne, and the wife patience to suffer, they shall bee forced (it is to bee feared) in continuance of Time, to part house, or else every day to bee jarring and brawling.

The Wife is not to be vied or intreated as a Handmaide or seruant, but as a Fellow.

Pro. 8. 7. &

14. 9. & 5.

5. & 18. 2.

& 27. 22.

Pro. 9. 9. &

19. 25.

Gen. 16. 6.

Every married man ought also to remember this, that either his wife is wise and religious, or else she is foolish and irreligious. If he be matched with a wife that is Sottish, Foolish, and ignorant of *GOD* and his *Word*, it will little auaille or profit him to reprehend or chide her: and if he be married to one that is wise and Religious, and knoweth her dutie out of Gods worde, then one sharpe and discret word is sufficient: because, if a Woman bee not corrected, by that which is wisely and discretly saide, shee will neuer amend by that which is threatened. When the wife shall bee inflamed with ire, wrath, malice, or enuie, the Husband ought to suffer her; and after the heate is somewhat cooled, and the flame quenched, then mildely to admonish her; for if shee once begin to lose her shamefullnesse in the presence of her Husband, then it is likely that there will often follow brawlings and quarrels betwixt them. And as the Husband ought at all times to shunne brawlings and quarrellings with his wife, so much more he ought to auoide the

the same, when they shall bee newly married. For it at the beginning they shall haue cause to abhorre and hate him, (then late, or neuer) will she returne to loue him faithfully. Therefore at the beginning of their marriage, the wise and discreet Husband ought to vse all good meanes to winne the good liking of his Wife towards him: For if then their loue be fixed, and truly settled one towards the other, although afterwards they come to some household words and grudgings, yet it proceedeth but of some newe vnkindnes, and not of olde rooted hatred; and therefore the sooner remedied. For Loue and hatred be mortall enemies, and the first of them that taketh place in the heart, there it remaineth a dweller, for the most part, all the dayes of life: in such wise, that the first loue may depart from the person, but yet it will neuer be forgotten at the heart. But if the Wife from the beginning of marriage, do take the heart to loathe and abhorre her husband, then a miserable life will follow to them both. For although the Husband shall haue power to force his wife, to feare and obey him, yet hee shall neuer haue strength to force her to loue him.

The falling
out of loue,
is the remaning
of loue.

Some Husbands doe boast themselves to be serued, feared, and obeyed in their houses, because the Wife that abhorreth, doth feare and serue her Husband: but shee that indeed liketh, doth loue him, and cherish him. As the Wife ought with great care to endeaueur, and by all

good meanes to labour to be in fauour and grace with her husband : So likewise the husband ought to feare to be in disgrace and disliking with his wife : for if shee doe once determine to fixe and settle her eyes and liking vpon another, then many inconueniences will ensue and follow.

The husband ought not to be satisfied with the vse of his wifes body, but in that hee hath also the possession of hir will and affections: for it sufficeth not that they bee married, but that they be well married, and liue Christianly together, and be very well contented. And therefore the Husband that is not beloued of his wife, holdeth his goods in danger, his house in suspicion his credite in Ballance, and also sometimes his life in perill, because, it is easie to belecue that shee desireth not long life vnto her Husband: with whom shee passeth a time so tedious and irksome. And if any vnkindnesse or displeasure should happen to be at any time betwixt the Husband and his Wife, 161 neither of them ought to impart, or to make it knowne vnto any one of their neighbours; for if they be such as wish them euill, they will reioyce at it, & if they be such as wish them well, then they minister matter whereof to talke.

That man is
deceivable that
is married vnto
a foolish
woman.

That husband that is matched and doth encounter with a wife that is a dizzard, a Foole, a babbler, light of behauiour, a glutton, a chidder, slouthfull, a gadder abroad, vntractable, icalous,

jalous, or dissolute, &c. it were better for him to be a slave to some honest man, then a husband to such a wife.

The best rule that a man may holde and practise with his Wife, to guard and gouverne her, is to admonish her often, and to giue her good instructions, to reprehend her seeldome, neuer to lay violent hands on her, but if shee be good and dutifull, to fauour her, to the ende shee may continue so; and if shee be shrewish and wayward, mildly to suffer her, to the end that she waxe not worse. But some Husbands be of so sowre a nature, and so vnpleasant in their behauiour, that they can hardly be loued; no not of their wiues their countenance is so lowring, their company so Currish, that they seeme angrie, euen when they be best pleased; they cannot speake faire, scarce will they laugh, when their Wiues laugh vpon them: a man would say, they were borne in an angrie-houre.

This is also a Dutie (not to bee forgotten,) Namely, that Husbands be diligent and carefull to make prouision for their Houses; to clothe their Wiues decetly; to bring vp their children vertuously; and to pay their seruants duely; because that in voluntary matters men may be negligent, but the necessities of the House do neither suffer negligence nor forgetfulnesse. The dutie of the Husband is to get goods: and of the Wife to gather them together, and saue them. *Rom. 12. 17*

The dutie of the Husband is to trauell abroade, to

Husbands must provide things necessary for the house.

A mans house will continue by promise before hand, and by order in his expenses.

1. Tim. 5. 8.

But where dis-
order is in a
house, it can
not endure.

Spare in time,
and spend in
time, for spa-
ring is a rich
poule.

The honour
of the Hus-
band depen-
deth on the
Wife.

1. Cor. I I. 7.

seeke liuing : and the Wiues dutie is to keepe the house. The dutie of the Husband is to get money and prouision : and of the Wiues, not vainely to spend it. The dutie of the Husband is to deale with many men: and of the Wiues to talke with few. The dutie of the Husband is, to be entermedling : and of the wife, to be solitary and withdrawne. The dutie of the man is, to be skilfull in talke : and of wife, to boast of silence. The dutie of the husband is to be a giuer: and of the wife, to be a sauer. The dutie of the Man is, to Apparell himselfe as he may : and of the Woman, as it becommeth her. The dutie of the Husband is, to bee lorde of all : and of the wife, to giue account of all: The dutie of the husband is, to dispatch all things without dore : and of the wife, to ouersee and giue order for all things within the house. Now, where the husband and wife performeth these duties in their house, we may call it a Colledge of quietnes: the house wherin these are neglected, we may terme it a hell.

It is to be noted, and noted againe, that as the prouision of houshold dependeth onely on the Husband : euen so the honour of all dependeth onely of the woman: in such sort, that there is no honour within the house, longer then a mans wife is honorable. And therefore the Apostle calleth the woman, *The glory of the man*. But heere it must bee noted and remembred, that we doe not in title honorable

to such, as be onely beautifull, comely of face, of gentilitie, of comely personage, and a good hufwife: but onely, to her that is vertuous, honest of life, temperate, and aduised in her speech.

3. The last point is, that the husband loue, *Ther* 4 cherish, and nourish his wife, euen as his owne point. body, and as Christ loued his Church, and gaue himselfe for it, to sanctifie it. And this point is plainly proued by the Apostle *Paul*, as is sufficiently declared in the second point.

There are few husbands or wiues, that know in truth how they should loue one the other. If a man loue his wife onely for these respects, because she is rich, beautifull, noble, or because she contenteth and pleaseth him, after the sensuall appetite of the flesh, and for such like causes; that is no true loue before God: for such loue as may be among harlots and whores, yea among brute beasts. But a Christian husband *Can. 4. 9. 10* must loue his wife, chiefly because she is his *1. Cor. 9. 5.* sister in the profession of the sound and Christian religion, and so an inheritour with him of the kingdome of heauen. And he must also loue her for her vertues, as for her shamefastnesse, modestie, chastitie, diligence, patience, faithfulness, temperance, secrecie, obedience, and such like Christian qualities and graces of God: yea, although she be but hard fauoured, & of poore parentage. *1. Pet. 3. 7.*

But as wee would that the man when hee loueth,

loueth, should remember his superiority, so we would that when he ruleth, he neither forget to loue, nor to temper his loue with grauitie. And when he doth think himselfe to be the head and the soule, and the woman (as it were) the flesh and the body, he ought in like manner to remember, that she is his fellow, and companion of his goods & labours, and that their children be common betwene the, bone of the bones, and flesh of the flesh of man. And thus there shall be in wedlocke a certaine sweet and pleasant conuersation, without the which it is no marriage, but a prison, a hatred, and a perpetuall torment of the mind. So that the husband must let his wife perceiue and know, that for the good opinion that he hath of her, he doth loue her simply, and faithfully, and not for any vilitie or pleasure. For who so doth not perceiue, that he is beloued for his owne sake, will not lightly doe the same to another: for the thing that is loued, loueth againe.

If many or nobilitie could perceiue and vnderstand that they were beloued, they would, if they had any feeling at all of loue, requite it with loue: but when the soule is loued, in as much as it may loue, it giueth loue for loue, and loueth againe. The breaker of horses, that doth vse to ride and pace them, doth handle the rough and sturdie colt with all craft, rigour, and fiercenes that may be: but with the colt that is more tractable, he taketh not so great paines. A
sharpe

Sharpe and shrewd wife must be pleased and mitigated with loue, and ruled with authoritie: and the more gently thou doest vse and shew thy selfe vnto her that is meeke and honest, the more benigne and meeke thou shalt finde her. But she that is noble, and of a stout minde and stomacke, the lesse thou doest looke to be honoured, the more she will obey and honour thee. But yet the wise husband shall neuer set himselfe so farre in loue, that he forget that he is a man, the ruler and gouernour of the house, and of his wife, and that he is set (as it were) in a Station to watch, and diligently to take heed what is done in his house, and to see who goeth out and in. And although the husband by Gods *1. Cor. 11. 3* ordinance, be the head ouer his wife, yet hee *Eph. 5. 23.* may not abuse or despise her, but most louingly defend and keepe her from all iniuries, and all euils, as his owne bodie. For like as the head seeth and heareth for the whole bodie, ruleth and guideth the bodie, and giueth it strength of life: or as Christ doth defend, teach and preserue his Church, and is the Sauour, comfort, eye, heart, wisdom, and guide thereof: euen so must the husband be head vnto his wife in like manner, to shew her like kindnes, and after the same fashion to guide her, and rule her with discretion, for her good and preservation, and not with force & wilfulnesse to intreat her, but to be her defender, instructer, teacher, and comfort. So that when the husband hath obtained,

obtained, that his wife doth truly and hartily
 loue him, there shall then need neither precepts,
 nor lawes: for loue shall teach her moe things,
 and more effectually, then all the precepts of all
 the Philosophers. He ought therefore to indea-
 uour, and more force himselfe, that his wife may
 loue him, then that she may feare him. When
 his wife shall offend or displease him, he may
 not hate her, or quarrell with her, but patiently
 and mildly admonish her: For no man ever
 hated (saith the Apostle) his owne bodie, but
 cherisheth it, and maketh much of it. So then he
 that loneth his wife, loueth himselfe: for there-
 by he enioyeth peace and comfort, and helpe
 to himselfe in all his affaires: therefore in the
 same verse, Paul counelleth husbands to loue
 their wives, as their bodie. And after in the 33.
 verse, as though it were too little to loue them
 as their bodie, hee saith: Let every one loue
 his wife as himselfe: that is, as his bodie and
 soule too. For if God commanded men to loue
 their neighbours as themselves, much more are
 they bound to loue their wives as themselves,
 which are their next neighbours. As Elkanah
 did not loue his wife lesse for her barrennesse,
 but said: Am not I better vnto thee then tenne
 sonnes? as though he fauoured her more, for
 that which she thought her selfe despised: So a
 good husband will not take occasion to loue
 his wife lesse for her infirmities, but comfort her
 more for them, as this man did; that shee may
 beare

Eph. 5. 18.

29.

1. Sam. 18.

beare with his infirmities too. And so the one helping to beare the others burthen, they shall the better fulfill the law of Christ. For as in a cittie, there is nothing more vnequall then that euery man should be like equall : so it is not conuenient, that in one house euery man should be like and equall together. There is no equalitie in that cittie where the priuate man is equal with the Magistrate, the people with the Senate, or the seruant with the maister, but rather a confusion of all offices and authoritie.

The husband and the wife are Lords of the house : for vnto them the Lord said, *Be ye Lords* Gen. 1.28. *ouer the fish of the sea; and ouer the fowle of the heauen, and ouer euerie beast that moueth vpon the earth.* And the selfesame Creator said, *that the woman should be a helpe vnto the man.* There- Gen. 2.18. fore the husband without any exception, is maister ouer all the house, and hath more to doe in his house with his owne domesticall affaires, then the magistrate. The wife is ruler ouer all other things, but yet vnder her husband. There are certaine things in the house, that onely doe appertaine to the authoritie of the husband, wherewith it were a reproach for the wife, without the consent of her husband, to meddle: as to receiue strangers, or to marrie her daughter. But there are other things, in the which the husband giueth ouer his right vnto his wife: as to rule and gouerne her maidens: to see to those things that belong vnto the kitchin, and to huswiferie,

huswiferie, and to their house-hold stuffe. Other meane things, as to buy and sell certaine necessarie things, may be ordered after the wit, wisdom, and fidelitie of the woman. It cannot wel be rehearsed, how many vtilities & profits, the mutuall concord and loue of man and wife, doth bring to great things, both at home and abroad, nor how many losses and incommodities doe grow of the dissention and discorde betweene them. For the household, when their maister and their mistresse, or dame, are at debate, can no otherwise be in quiet, and at rest then a citie, whose Rulers agree not, but when it seeth them in concord and quietnesse, then it reioyceth, trusting that they will be euen so vnto them, as it perceiueth them to be among themselues. Wherein surely, they are not deceiued, for if the man & his wife doe louingly and gently support and intreate one another, they learne not to disdain, or for euery light fault to be angrie with their seruant, or yet for any household wordes to be vexed or angry one with the other, but they set aside all hastie and cruell wordes and correction, with all other things, that issue and proceed of a disdainfull and a furious minde. And the seruants are not onely merrie therefore, but also they doe their seruice the more obediently and cheerefully, shewing reuerence vnto the authority that proceedeth and increaseth of quietnesse and concord. For the husband doth defend his wiues
estimation

estimation, with loue and beneuolence; and the wife her husband, with honour and obedience. So th. tynitie and concord, causeth them to be accounted wise, honest, and vertuous, and they must needes be good, seeing they haue loued so long together. But there can be no long amitie or friendship, but betweene those that are good, who doe suffer and deucur vp those things, for the which other men leaue and forsake amitie, and breake off charitie. Neither doth there grow of any other thing, so great reuerence and honour, as of the opinion and estimation of an other mans goodnesse and wisdom: the which reuerence, is not onely honoured within the doores, but also shineth and extendeth it selfe into the cittie; so that he is taken for an honest man, and accounted to be louing and gentle, seeing that he loueth his wife so constantly, and also he is reputed for a wise man, considering that he can so moderately handle so difficult and hard matters; and he is reckoned worthie to rule a common wealth, that with such wisdom, discretion, and iudgement, doth rule and gouerne his owne house; and that he may easily conserue and keepe his Cittizens in peace and concord, that hath so well established the same in his owne house and familie. And one the other side, none will think or beleue, that he is able to be a ruler, or to keepe peace & quietnesse in the towne or Citie, who cannot liue peaceably in his owne house, where

where he is not onely a ruler, but as it were a little King, and Lord of all. And in matrimoniall debate and discord, the man is more to be blamed, then is the woman, because that he being the chiefe Ruler and head, doth not purge and remedie her of that vice, the which ingendred that discord, or else patiently beare and suffer the same. For the blame of all discord, is commonly laid on him that is chiefe, because he would not moderate nor stay the thing to come to such a strife and discord, or else because he was not able to doe it. In the first, there appeareth manifest malice, in the second impatience and weakenes, the which ought to be far from him that is esteemed to be most worthie, and appointed to rule and gouerne others. And thus he commeth into hatred, for as much as he hath left off to do his dutie and office, when necessitie required it. That husband that loueth not his wife after that he hath enioyed her for a season, but doth waxe feeble and cold, (which is a thing most vsuall and ordinarie with such as are kindled with bodily lust and lecherie) is a very beast, and no man, hauing no reason, but is drawne to those deeds, through the motion of his senses, which, after the heat is a little past, wil cleane change their opinion.

The causes
why the husband
should
loue his wife.

Also there are other occasions, that should moue the husband to extend this loue to his wife, in case he be not duller then a stone. As for that his wife hath suffered so great trauel and labour,

labour, that shee hath borne and brought him forth children, the heires of his name and substance, and the vphoulders of his familie: and that she hath forsaken hir fathers goods and riches to follow him & to suffer with him both good and euill: and that she setting her whole mind now vpon him, knoweth no other father nor yet any of her kin. What one thing shall suffice if these and others cannot doe it, who so will then obey nature, humanitie, and wisdom e, shall euerie day loue his wife more and more. And the better he knoweth her the more he will trust her, and so open and disclese his loue, and shew her greater signes and tokens of loue and beneuolence, manifesting that to be borne and nourished, through the experience of her vertue, and through hope to be continued and kept, that in time to come she may be like her selfe, and strue to overcome herselfe with vertue. As the Husband ought to loue his wife tenderly, so from her as from a fountaine, he must extend his loue also vnto her parents and kinsfolks, to the end that they may well knowe and perceiue, how greatly their cousin doth aide and helpe them, and that shee in like maner may vnderstand, that his beneuolence and loue to her is such, that it redoundeth among her friends and parents, & of this he shall receiue no little profit at home. And seeing hee loueth his wiues kinsmen for her sake, how much more ought he then to loue her

M

children,

The husband
must loue his
wiues kin-
folks.

Children, that shee in like case may loue his, if hee haue anie : And thus the one, seeing the mutuall loue of the other, they shall knitte and couple themselues in good and stedfast loue vnto their liues ende. The duties which are to be performed of the Husband and the Wife, are either pertaining to pietie and godlinesse, or else mutuall seuerall duties concerning the parties themselues.

1. The first common dutie is Prayer, that they pray together by themselues. For as they are to pray with others in their Families, for things which concerne their House-holde: So there are certaine things, which belonging to themselues, are not to be mentioned in their Families, but priuately; as namely, for a godly posteritie, & that in the birth the children be comely, and not monstrous in comming forth, like monsters, which might be a griefe vnto them or an occasion that the wicked should speake euill of the Gospell, &c. And further, they are to pray, that they may haue comfort by them, in their well-carriage, and good behauiour: as likewise for their household, & diuers other affaires, which they cannot so commodiously pray for, in their publike Families. As *Isaack* and *Rebecca*, besides the prayers in their house, which they vsed with *Abrahams* Familie, did also pray together priuately; as *Gen. 25. 21.* it is said, *Isaack* prayed before his wife: for so the words signifie, that they might haue children.

2. A second dutie of pietie is, that they admonish one another. As the Husband is to admonish the wife, and also to teach her, so the wife is to admonish the Husband; and in her place admonishing, bringing sufficient reason is to be heard. For euen as the Master is to counsell the seruant, and likewise to heare the good counsell of his seruant, as *Naaman*, 2. King. 5. 13. 14. heard his seruant, which counselled him to wash in *Jordan*, according to the saying of the Prophet: so in like manner, the Husbonds dutie, is to counsell, and to admonish his wife: yet so, as when he faileth in dutie, he is to heare her good counsell and admonition, either cōcerning heauenlic matters, or earthly affaires: she notwithstanding considering her estate and condition vnder him, and in humilitie, confessing her selfe to bee the weaker vessell. 1. Pet. 3. 7.

Their mutuall and seuerall duties pertaining to themselues, are: First, the holie familiaritie which ought to be betwixt man and wife: whereby they haue a more familiar vsage one of another, and do more familiarly behaue themselues in a comely sort one to another, then anie other parties whafoeuer: in regarde whereof, *Abimelech* king of *Gerar*, (after that *Isaack* had sayd of *Rebecca* his wife, *Shee is my Sister*) seeing *Isaack* playing and sporting with her familiarly, knowing that Familiaritie which ought to bee betweene the Husband and the wife; and knowing that *Isaack* was a godly religious man, and

therefore would not vse that kinde of behauiour to any other woman, (saue to his wife) and denied thereby, and concluded certainly, that shee was his wife, howsoeuer he had denied it before: Nothing, that a woman is not to bee familiar after that sort with any other man, saue her husband; and contrary, that the husband ought not to vse this familiaritie with any other woman, which he doth with his wife. And therefore, Pro. 5. we see that the wife should bee to him, as the louing Hinde; namely delightfull, & one in whom hee may delight: that as the Hart delighteth in the Hinde; so the wife should be a delight vnto her Husband; and so in like manner, she ought to take delight in him.

1. Cor. 7. 4.

2. Again, there is another mutuall durie, pertaining to themselues: to witte, that neere coniunction; euen in regard of their bodies, for an holy procreation of Children, in respect whereof, the Apostle saith, the husband hath not power ouer his owne body, but the wife, &c. Only when it is with the wife (as is common to women, Ezech. 18. 6.) or that shee be sicke of her disease, hee is not then to haue the vse of her bodie, &c.

Duties, common
both to the
husband & the
wife.

1. Cor. 7. 2.

Such as doe aspire and purpose to enter into the holy estate of Matrimonie, are to beginne in prayer and holinesse to God. And hauing attained to that estate, ought to vse the benefite of marriage, as an holie ordinance of God, in all godlinesse and puritie, for a remedie against the

the weaknesse of the flesh, and not for the pro-
uocation and lust to intemperancie.

True it is, that honestie of marriage grounded
vpon Gods ordinance, doth couer the shame of
incontinencie; yet not so, as that married folkes
should defile and pollute that holy estate, by ad-
mitting all things, but that they should so vse it,
as there might bee no excess in dissolutenesse,
neither any intemperancie contrarie to the ho-
linesse thereof: So that to abuse it in lasciuious
excesse is Fornication.

When God created the woman, he saide: *It is
not good that Man should bee alone, I will make him a
help meete for him;* But what soeuer is said of the
woman, that shee should be a helpe to the Man,
must also be put in practise, and exercised by the
Husband towards his wife, according to the do-
ctrine of the Apostle Saint Paul, 1 Cor. 7. whe-
ther in auoyding Fornication, whether in pro-
curing generation, and the Education and bring-
ing vp of children; whether in maintaining a
Familie, or for the seruice of God, and saluation
of soules.

Gen. 1. 18.

Hereby it euidently appeareth, that the Du-
tie (common both to the Husband and Wife)
importeth, that the one should ayde and helpe
the other.

First, that they may leade their liues in chasti-
tie and holinelle. Next, to auoyde Fornication.
So that the dutie of the Husband and the wife,
consisteth in this, that they liue together in all

Chastitie and purenesse, and that they take great heede, and beware of breaking the bond, and infringing and violating the Faith of Marriage, by Fornication or Adulterie, which is a detestable sinne in the sight both of GOD and Man. If such as wanting the remedie of Marriage, by committing Fornication, do incurre an offence worthe euerlasting damnation, what may those deserue, who hauing a remedie for their infirmitie, doe neuerthelesse ouer-flow in Adulterie? Yet it is not enough onely to abstaine from this abomination, vnlesse wee also forbear from euery thing that may seeme to tend thereunto, or to containe any beginning, apparance, allure-ment, or occasion of euill.

First, because, that by the Lawe, all this is forbidden, euen in these expresse wordes: *Thou shalt not commit Adulterie.* For the word Adulterie, comprehendeth all prouocations, gestures, speeches; yea, euen vnchaste looks. And therefore saith Iesus Christ; *Hee that looketh vpon another mans Wife, to lust after her, hath already committed Adulterie with her in his heart.* Next, that we preuent all occasions of jealousy, a most dangerous disease, and of great difficultie to cure. For where either the husband or the wife, is tainted with jealousy, they belieue euery word that they here spoken touching their passion, albeit it beare no apparance of truth. And therefore Christian Husbonds & wiues must so beare theselues, that they incurre no suspicion of euill; but

but rather they ought to practise this, as well to auoyde occasion of offence, as for feare, least jealousie should conuert Marriage into a most miserable and wretched estate.

The care and burthen to maintaine their Familie is common to them both; yet so, as properly the Husband is to get it, and to bring it in, and the Wife to order and dispose it. Howbeit the dutie of the Wife, or of the Husband, doth not so exempt either of them, but that shee also, according to her abilitie and power, must helpe her Husband to get it; and he likewise, in his discretion, direct her in the dispensation thereof. *Hee that doth not orderly governe his House, shall inherite the winde, (saith Salomon.)* And order consisteth in this, that the Husband follow his businesse, Trafficque, or calling, without any molestation of the Wife, who ought not to meddle or controule him therein, but with great discretion and gentlenesse, as also the Husband is not to deale but soberly, and in great discretion with affaires that are proper to the Wife. The man is jealous of his authoritie and reputation, and the woman inclined to respect her selfe to bee despised. Wherefore, as the husband cannot well abide that his wife should shewe herselfe more skilfull and wise in his businesse then himselfe: so cannot the wife suffer that her Husband should despise and account her a Foole, by meddling with her small household affaires.

As the dutie therefore of the Husband and
M 4 wife,

Wife, consisteth in looking to that which is aforesaid, to the end their marriage may be quiet, and themselves lue together in loue: Euen so an idle and vntrifling Husband, and a prodigall and sloathfull wife are two ready wayes to destruction. The Husband that hath such a wife, casteth his labours into a bottomles iacke: and the wife that is matched with such a Husband, draweth a Cart heauie loden through a sandie way, without a horse.

Such a Husband, especially, if idlenesse drawe him to loue and haunt Ale-houses and Tauerns, is cruell to his wife and children: and such a wife confoundeth her husband, & bringeth reproch and pouertie to her whole familie. The remedie for the Husband that hath such a wife, is patience, with discrete Admonition and prayer to God: as also the helpe for the Wife that hath such a Husband, is tolleration, gentle exhortation, and cherefull and louing entertainement of her husband, whereby to induce him willinglie to keepe home.

They are also to be mutuall helpers, each to other in matters concerning their own saluation and the seruice of God. First, if one of them (as saith the Apostle) bee an vnbeleuer, the other must labour to drawe his partie to the knowledge of the Trueth. Saint Paul exhorting the husband and wife of contrarie religions, not to part, but to dwell together; Addeth a notable Reason, saying; *What knowest thou, O Man, whether*

whether thou shalt saue thy wife : or thou O woman, whether thou shalt saue thy husband? therein declaring that the faithfull person in dutie is to labour and indeyourn to winne his partie to the knowledge of the trueth, and so to saue her.

Saint Peter exhorteth wiues to be subiect to their husbands, albeit vnbelecuers, and such as obey not the word : that so without speech, by their holy and vertuous conuersation, they may winne them.

Secondly, if both be belecuers, their dutie is, to confirme and strengthen each other in the time of persecution, that they constantly follow Iesus Christ. They are also each to helpe and comfort other, if either of them happen to fall into any fault or sinne. They ought also each to perswade other to charitie, to relieue the poore, diligently to frequent Sermons, to vse praiers and supplications, and praise & thanksgiuing to the Lord, to comfort each other in the time of afflictions, to be short, either to exhort other, to walke in the feare of God, and in all duties and exercises becoming the children of God. In this manner did that holy woman Elizabeth Holsteffe, exhort her husband to prepare a chamber, for the Prophet to lodge in. Saint Paul also saith, that women desirous to learne, should question with their husbands at home. Whereby he sheweth, that the husband ought to be so instructed, as that he may be readie to instruct his wife at home.

And

And therefore the husband (after the example of the Bee) should euery where gather euery good instruction, that he might be able to impart it to his wife, and by hauing a communication, acquaint her therewith.

There are other duties, which be common both to the husband and the wife, as among the rest, such as proceed of the vnion and conjunction of marriage, whereof it is said, *They are one flesh*: Genes. 2. 24. Math. 19. 5. And of this vnion, proceedeth the mutuall loue betwixt them. *For no man* (saith the Apostle) *hath his owne flesh, but loveth and cherisheth it.* But for as much as the foundation of this mutuall loue, is the vnitie of marriage, whereby the husband and the wife are made one flesh, the husband as the head, the wife as the body: it followeth, that this loue must be stedfast, not variable, and that the vnion of marriage continue notwithstanding, whatsoeuer befall either the husband or the wife. Notwithstanding whatsoeuer complexions, (we say) natures and infirmities may appeare, whatsoeuer sickness, losse of goods, iniuries, griefes or other inconueniences that may arise, yet so long as the foundation of loue, that is the vnion of marriage doth continue, so long must loue and affection remaine. God commandeth vs, to loue our neighbours as our selues, because they be of our flesh. Albeit therefore, that he contemne, hate, offend, or wrong vs: albeit he be our enemie

Eph. 5. 25.

Titus 2. 5.

Mat. 5. 44.

enemie, and in respect of himselfe, deserueth not that we should loue him, yet because he is of our flesh, the foundation of loue remaineth, we must loue him. How much rather ought they to put this in practise, who by the bond of marriage, are made one flesh; The rather, because the vnion betweene man and wife, is without comparison more strait and bindeth them each to loue other much more, then the coniunction, whereby man is vnited vnto his neighbour.

But this is the mischiefe, that in many, their loue is not grounded vpon the vnion of marriage but vpon beautie, riches, and other carnall and worldly considerations, subiect to change, alteration and losse.

This corruption that respecteth beautie, is olde, and noted to be among the causes of the flood. *The sonnes of God (saith Moses) seeing the daughters of men were faire, lusted after them, and tooke them in marriage.* But indeed, it is money that maketh loue, and riches ingender affection, witnesse the experience of our daies. Yet such loue, resembleth onely a fire of straw, which is but a blaze, and is soone out, vnlesse it be continued with great wood, or other like substance. Loue growing of beautie, riches, lust, or any other like slight, vncertaine, and fraile grounds, is soone lost and vanished, vnlesse it be maintained with the consideration of this vnion, of two in one flesh, and the
vertues

vertues thereto adioyned: and therefore must euery man thinke vpon this vnion in marriage, that he may enjoy, nourish, and continue the loue that therof procedeth, the rather because such loue is the nurse of concord, that maketh marriage happie, as contrariwise, the want of this loue, is the fountaine of strife, quarrelling, debate, and other like afflictions, that conuert the paradise of marriage into a hell. For dissention betweene man and wife, is the trouble and ouerthrow of the house-hold.

They that will auoide such strife, must therefore loue each other: and especially, they must haue care hereof, when they are first married. For as a rivell made of two peeces, and glewed together, may at the first be easily broken, but in time groweth strong: so is it also with two persons that are glewed or ioyned together by the bond of marriage.

This loue, the mother of peace, will ingender a care and dutie, each to support other, and so to practise the same, which Saint Paul requireth in all beleeuers: that is, *To be gentle one to another, friendly, and each to forgive other, even as God hath forgiven vs through Christ.* Let the husband thinke, that he hath married a daughter of Adam, and all her infirmities and likewise let the woman thinke, that she hath not married an Angell, but a child of Adam, with his corruption. And so let them both resolve to beare that, that cannot be soone amended. Let not the
body

body complaine of the head, albeit it haue but one eye, neither the head of the body, albeit it be crooked or mishapen: Such defaults doe neuer breake vniõ and loue betweene the head and the body: neither must the infirmities of the husband or the wife, infringe the loue that proceedeth of the vniõ and coniunction of marriage. If the husband be giuen to brawling, or the wife to chiding, let them both beware of giuing any occasion.

The Bell hath a loud sound, and therefore he that will not heare it must beware how he pulleth the rope and shake it: so if the one will begin to chide without a cause, let the other be either deafe and so not heare it, or dumbe, and so make no answer. So that where the husband is deafe, and the wife blinde, marriage is quiet and free from dissention. Whereby is meant, that the wife must winke at many infirmities of her husband, as if she saw them not, and the husband put vp many shrewde speeches of his wife, as if he heard them not. Neither can it be any reproach to the husband and wife, so stedfastly vnited, to practise this dutie, considering that *Dauid* protesteth, that he vsed the like patience and discretion among his enemies: *They that seeke after my life lay* Psal. 38. 12. *snares, and they that goe about to doe me euill, talke wicked things, and imagine deceit continually: But I as a deafe man, heard not: and am as a dumbe man which openeth not his mouth. Thus*

I am as a man that heareth not, and in whose mouth are no reproofes.

This vnion betweene man and wife doth also engender that dutie which the holy Ghost noteth, saying: *For this cause shall a man leaue his father and mother, and cleaue to his wife.* And also the wife in the like respect is bound to the like dutie toward her husband. Not that marriage exempteth any from their due honour and obedience to parents, but to declare that the vnion betweene man and wife, is greater, then betweene the children and the parents. And indeed, the true loue of the husband to the wife, and the wife to the husband, surmounteth all loue of children to their parents.

The husband and the wife, haue their secret counsels and communication of matters concerning their profit and commoditie. The wife is more obedient to her husband, and the husband more desirous to please his wife, then their parents: yea, and at length it falleth out, that they depart from their parents, to keepe house by themselves. And this plainly appeared in *Gen. 31. 4. 5.* *Lea and Rachel*, being sisters, and the wiues of *Iacob*. For *Iacob* grieved at the wrong offered him by their father *Laban*, boldly made his moane to them.

Gen. 31. 4. 5.
Et c.

Whereupon they also complaining of their father, agreed with *Iacob*, and consented together, to leaue their father, and to follow their husband *Iacob*. Herein likewise consisteth another

other dutie of the husband to the wife, and of the wife to the husband: namely, that they shew no greater secrecie or communication of their household affaires to their parents, then mutually each to other: and this rule is especially to be put in practise, when there groweth any discontent betweene themselves. For if the husband shall complaine to his parents of his wife, or the wife of her husband, such dealing might breed a most dangerous ielousie, and consequently perhaps irreconcilable dissention and strife. But if it should grow to any complaint it were requisite, so discreetly to prosecute the matter, as that the wife should come to her husbands parents, & the husband to the wifes parents. So would all cause of ielousie cease, and the complaint procure most assured remedie.

This loue and agreement in marriage produceth yet another dutie, common both to the husband and the wife. And that is, that they neuer seeke, neither once thinke of diuorce. And to that end, let them remember what is written: *That which God hath ioyned together, let no man put asunder.* Likewise, that nothing but Adulterie, may separate those that are vaited by marriage.

All other agreements and contracts, made by mutuall consent, may be broken and dissolved, by the like consent of both parties: but in the contract of marriage, Almighty God commeth in as a witnesse: yea, he receiueth the promise

promise of both parties, as ioyning them in that estate.

Prou. 2. 17. And this doth *Salomon* note, where he objecteth to the Harlot, that she hath forgotten the couenant or alliance of her God. But *Malachie* speaketh more plainly, and giueth a reason, why God punished such husbands as lea-

Mala. 2. 14. uing their lawfull wiues tooke others: *Because* (saith he) *the Lord hath beene witnesse betweene thee and the wife of thy youth, against whom thou hast transgressed, yet is she thy companion, and the wife of thy couenant.* The promise therefore to God cannot be broken, but onely by his authoritie.

In the daies of *Moses*, husbands were easily and soone intreated to forsake their wiues, by giuing them a Bill of diuorce: yet so farre was this course from being lawfull, that contrari-

Math. 19. 8. wise *Iesus Christ* saith, that it was tolerated only in respect of the hardnesse of husbands hearts, who otherwise would haue vexed their wiues, and intreated them cruelly.

And this libell containing the cause of diuorce, and putting away of the woman, did iustifie her, and condemne the man. For seeing it was neuer giuen in case of adulterie, (which was punished with death) all other causes alled-

Leui. 20. 10. ged in the libell, tended to iustifie the woman
John 8. 5. and declare that she was wrongfully diuorced, and so condemned the husband, as one that contraried the first institution of marriage; whereto,

whereto Ieſus Chriſt condemning this corruption, doth returne them, ſaying; *It was not ſo from the beginning: And therefore, Whoſoener ſhall put away his Wife, except it bee for Whoredome, and marrieth another, committeth Adulterie: and whoſoener marrieth her which is diuorced, doth commit Adulterie with her; So ſtraight is the bond of Marriage.* *Mat. 19.8.*

Hereof it followeth, that notwithstanding, whatſoever difficulties that may riſe betwene the Husband and the Wife, whether it bee long, tedious, and incurable ſickneſſe of either partie: whether naturall and contrarie humours, that breede debate, wrangling, or ſtrife, about houſehold affaires: whether it bee any vice, as (if the Husband bee a Drunkard,) or the Wife a ſlouthfull, idle, or vnchriſtian hufwife: whether either partie forſake the Truth, and profeſſion of Religion, and doe fall to idolatrie or hereſie: yet ſtill the bond of Marriage remaineth ſteadfaſt, and not to be diſſolued. Neither may they bee ſeparated, euen by their owne mutuall conſent. For as the holic Ghoſt hath pronounced: *That which GOD hath ioyned together, let no man put aſunder.* *Mat. 19.8.* And therefore Saint Paul ſaith; *If any Brother hath a Wife that belieueth not, if ſhee bee content to dwell with him, let him not forſake her: and the woman which hath a Husband that belieueth not, if hee can bee content to dwell with her, let her not forſake him.* *1. Cor. 7.12.* Alſo becauſe ſome did ſuppoſe, that the vnbeliefe, in anie of

the parties might breed some pollution in their marriage, and make it prophane and vnchristian, he answereth no.

His reason is, *For the unbelieuing Husband, is sanctified by his believing Wife; and the unbelieuing Wife, by her believing Husband.* And this he proueth by affirming, that the Children issuing such a marriage be holie; that is to say, partakers of the couenant of GOD, and consequently accepted into the Fellowship of the Church. Onely hee addeth this exception: *If the unbelieuing man depart, and forsake the believing Wife, shee is not subiect to followe him.*

And yet must this be vnderstood, where such departure ariseth either vpon hatred that he beareth to the true Religion that his Wife professeth, or vpon a desire to vse his polluted & false Religion. For therein cannot his Wife followe him without daunger of defiling and depriuing her selfe of the profession of the truth; together with the foode of her soule.

1. Cor. 7. 11 Likewise, where Saint Paul speaking of the Husband and wife, both believers, saith: *If the Woman depart from her Husband, let her remaine unmarried, or bee reconciled to her Husband:* Hee therein meaneth not that it shall bee lawfull for the Woman, because shee cannot beare the troublesome nature of her Husband, or to auoide strife and debate, to depart, and liue as a Widdowe; but onely hee sheweth, that when the Husband vpon such like occasion, shall put away,

away, or cast off his Wife, yet is not free at her libertie to marrie another, but must remaine vnmarrried, and labour to be reconciled.

And therefore those Women, (which vpon the hard dealing, or troublesome disposition of their husbands) doe forsake them are greatly to be reproofed, as thereby, giuing occasion of great mischief and Trouble : as also are those Husbands, who vpon like occasion doe forsake their Wiues. For seeing nothing may make diuorce but Adulterie, euery purpose and determination to part vpon anie other occasion or reason, is restrained by Gods ordinance, and the law of marriage.

And forasmuch, as it is not lawfull for vs to continue in such separation, the whole course of our liues : Neither is it lawfull so to abide at all, either so much as enter thereinto ; If therefore, vpon such occasion the Husband forsake his Wife, or the wife her Husband, rather then to continue the mischief begunne, let them returne together againe, and thinke that the shortest Follies doe least hurt.

If they alleadge their intreatie, in their opinion intollerable, and their Nature to contrarie, that they cannot liue without strife, and debate : Also, that being asunder, and quiet in Conscience, free from Trouble, they may the better applie themselves, and employ their time in prayer: the Answer is, that such infirmities must not dissolue, or breake the bonde

Objection.

Answer.

of Marriage, and their duties to liue together: but let them thinke that *GOD* hath called them to the exercise of patience, which vpon hearty prayer, hee will graunt to them: Let them labour to beare each with other, that they may liue in peace, and continually pray to *GOD*, to giue them grace so to doe.

Let them remember, that the Diuell transformeth himselfe, into an Angell of Light, when by propounding a dutie to liue in quiet, and consequentie, a meane to pray vnto *GOD*; for the compassing thereof, hee induceth them to gaine-say Gods prohibition, and also to separate that which *GOD* hath iyned together. For as the Coniunction commeth of *GOD*, so the separation and diuorce proceedeth from the Diuell.

If they replie, that by liuing asunder, so that they Marrie not againe, they breake not the bond of Marriage; Let them remember, that Marriage being ordained for a remedie against Fornication, for the generation and bringing vp of children, and also for a helpe each to other in mutuall societie, and inleparable conuersation of life, yet doth there appeare no token or effect of marriage in those that liue asunder, albeit they marrie not againe.

So that the benefite of Marriage consisteth not onely in the procreation of Children, but also in the Naturall societie of the two diuerse Sexes. Otherwise, it could not bee saide, that there

there were anie Marriage betwene two olde folkes.

This vnion of Marriage, yet teacheth vs an other durie, common both to the man, and to the Wife, which is, that their goods be common betwene them. That Common-wealth may in some sort be saide to be happie, where they haue no vse of these words: *Mine and thine*; but in Marriage especially, they ought not to be heard. If the Wife haue brought most goods in marriage, the Marriage once consummate and made, her part is gone, and they are gone, and they are made common: as also are the debts, whether hers or her Husbands. And therefore can neither of them say, This is mine; but this is ours. When a Woman hath brought great goods, yet may she not say, I will doe with mine owne what I list: for thence her selfe is not her owne, but her Husbands.

The Husband (as the head and chiefe guide of the Familie,) must haue the custodie, and chiefe government of the goods in the house: yet may he discharge himselfe of the whole, or of part, as himselfe shall thinke meete and conuenient.

Yet let him remember, that hee intreat her not as a seruant, by giuing her money (as it were in mistrust,) or with condition to returne him a particular account: for the Husbands mistrust doth manie times prouoke the woman, and the Wiues vaine expence breedeth mistrust in

the Husband. But the faithfull and discreet employment, and good vsage of the Wife and her husbands confidence in her, will procure, that as the goods bee common to both, so each alike, shall vndertake the custodie and employment of the same. Hereunto, for a conclusion of this point, we will yet adde two duties, common both to the Husband and the Wife.

The first, that they daylie pray to *GOD*, to giue them grace to liue together in peace and Loue, and that eache may bee a helpe to others saluation. Let all such as desire to enioy such a Felicitie, vnderstand, that they must daily pray to *GOD*, for the obtaining thereof. And let (those that liue in strife and debate) examine themselues, whether they haue no cause to impute their miserable estate, to their neglect of this dutie.

The second, consisteth in the practise of the same: which *Saint Paul* teacheth, saying: *Let those that bee Married, bee as if they were not married.* But how? by so enioying the commoditie and contentation of Marriage, that the benefite of their Coniunction, breede no diuoroe betweene God and them.

Likewise, that thereby they be not hindered, or made slacke in any dutie towards *GOD*, and their Neighbours; as also, that no affliction (depending or proceeding of Marriage) withdraw them, or force them to resolue any thing contrarie to the vnion of Marriage; and their
Chri-

1. Cor. 7.
29.

Christian profession that they be the children of God.

The particular duties of the husband toward the wife : are first , to protect her to haue regard and care ouer her , &c. Ruth. 3. 9. Secondly , that hee vnfeignedly loue her , out of which fountaine springeth this dutie , that hee must beare with her infirmities , and not by and by , to enter into bitterness and wrath : Colos. 3. 16. To the same ende Saint Peter exhorting husbands to behaue themselues discreetly , and with knowledge and wisdom toward their wiues , hee requireth of them two things.

1. Pet. 3. 7.

First , that they neuer say nor doe any thing , that may iustly offend their Wiues , as some there bee , who being prodigall , great spenders , or idle and slacke in their businesse , doe cause their wiues and children to languish in pouertie : Others , who haunting Tavernes , Ale-houses , and Gaming , doe consume and wast that which should maintaine their Familie : Others , who comming home drunke , doe beate and vex their wiues , and as it were driue them into dispaire : Others , who by vile and bitter speeches , by threatnings , and other vnchristian actions , vnworthy a Husband , do prouoke their Wiues ; and so stirre vp such strife and debate , as doe conuert the Comfort of marriage into an Hell. Seeing therefore , that the Husband is head , hee ought in such Wisdom , Reason ,

and discretion to beare himselfe, that he giue his Wife no iust occasion of offence, or prouocation: yet he must remember that if the Head bee drunke, the whole bodie is in daunger of weake gonerment, euen of lying in the mire.

Secondly, that albeit the Wife should minister iust cause of griefe and displeasure, yet that the husband should not thereof take occasion against his Wiues infirmities; or enter into bitterness, tauntes, or disquietnesse: but discreetly, and patiently beare with her; that so they may quietly, and louingly liue together.

The hurt or weakenesse of any one member of the bodie, prouoketh not the Head to wrath, or bitterness: but rather to compassion, and and an inclination to helpe it. And indeede, whereas God (hauing created Woman the weaker vessell, as *S. Peter* noteth,) and did so ioine her to Man, it was not to the ende that hee struiuing with so fraile a vessell, should bruise and breake it, but that by gentle and discrete i treating, he should quietly enioy the helpe that God hath giuen him.

Let him therefore, after the counsell of Saint *Peter*, so respect her, as one, (who albeit shee be weake,) is neuerthelesse, a profitable vessell for him.

1. Pet. 3. 7.

Gen. 2. 18.

Moreover, let him loue and honour her, as one, whome (notwithstanding the frailtie of her Sexe, *GOD* hath so honoured, and Iesus *Christ* so loued, that beeing together with man

redce-

redeemed with his blood, she is, together with her husband, co-heire of life euerlasting.

A chrystall Glasse, is a precious and profitable vessell, yet brittle: so is the married woman. For albeit she be brittle, yet is she profitable to her husband, and precious in the sight of God, as a child of God, and member of Christ. As therefore a man doth more carefully take heed of breaking such a glasse, then some earthen or tinne vessell, the one being more base, and the other more strong: so likewise should the husband haue such regard of the frailtie of his wife, that he may beare with her, and intreate her with gentlenesse and discretion, that he may vse her, as a precious and profitable vessell, to his comfort and ioy. And in as much as praier is an excellent seruice, that God requireth of vs, and the readie meanes to purchase his blessings, let the husband discreetly beare with his wife, least otherwise through their strife and contention, their praiers (as Saint Peter saith) be letted and interrupted, Pet. 3. 7.

Yet must wee not say, but the husband both may and ought to tell his wife of her infirmities, that shee may amend. But here wee are to enter into consideration of sundrie points:

First, he is especially to reprocue her offences against God: As when *Rachell* laid vnto *Gen. 30. 1.*
Iacob: Giue me children, or else I die: hee repro-
ued her of importunitie, saying: *Am I in Gods*
stead,

stead, who hath withholden from thee the fruit of thy womb. Also when *Job's* wife said to her husband: Doeſt thou abide in thy integrity? Curse God and die: he wisely reprov'd ſuch a wicked ſpeech, ſaying: *Thou ſpeak'ſt as an unwise woman, What? ſhall we receive good at the hand of God, and not receive evil?*

i. Sam. I.

Secondly, that it be with gentleneſſe and teſtimonie of good will: as *Elkanah* dealt with his wife *Hanna*, when ſhe mourned becauſe ſhe had no children. And indeed it is meete, that the husband ſhould reprove his wife lovingly, rather by perſwaſion, then by force. For as in a great ſtormie winde, a man lappeth his cloake about him, and holdeth it faſt for feare of looſing it, but when the winde is downe and the weather calme hee letteth it hang eaſily: ſo, when husbands will (as it were) perforce wreſt away their wives infirmities, many of them will obſtinately reſiſt, yet contrariwiſe, by ſweete wordes and loving exhortations they might be wonne voluntarily to forſake them.

Gen. 16.

Thirdly, the husband muſt ſeek diligent-ly to remove the occaſion and ſtone where- at his wife ſtumbleth, and taketh occaſion of griefe. So when *Sarah* was moved againſt *Abraham*, becauſe of *Agar*, and objected vnto him, albeit wrongfully, that hee was the cauſe that ſhee contemned her: bearing with his wife, hee removed the cauſe of the contention,

contention, in suffering her to turne *Agar* out of doores.

He must also take heed, that he himselfe be not tainted with the same vice, which he re-
proueth in his wife, least shee stop his mouth with the reproach of the same fault: but rather by giuing her example by the contrarie vertue, let her be induced and led to follow him. In re-
prouing the wife, the husband must alwaies vse such discretion that she be not brought into contempt: and therefore it should neuer be done in the presence of moe then themselves. For as it is meere folly for a husband to praise and commend his wife in companie: so is it as dangerous to checke and reprove her before witnesse. For indeed thereof it commeth, that women, not being able to beare that disgrace, will reply, and so prouoke strife, and dissention in open presence, which will redound to great reproach and offence. And therefore, as the husband must not flatter his wife, so he must not reprove her before strangers. A wise husband, and one that seeketh to liue in quiet with his wife, must obserue these three rules: Often to admonish: Seldome to reprove: And neuer to smite her.

Let the husband also remember, that the infirmities of his wife, must be either taken away, or borne withall. So that he that can take them quite away, maketh his wife farre more commodious and fit for his purpose: and he
that

that can beare with them, maketh himselfe better, and more vertuous.

The husband is also to vnderstand, that as God created the woman, not the head, and so equall in authoritie with her husband: so also he created her not of *Adams* foote, that she should be troden downe and despited; but he tooke her out of the rib, that she might walke ioynely with him, vnder the conduct and gouernment of her head.

And in that respect, the husband is not to command his wife, in manner, as the Maister his seruant, but as the soule doth the bodie, as being conioyned in like affection & good will. For as the soule in gouerning the body, tendeth to the benefit and commoditie of the same: so ought the dominion and commandement of the husband over his wife, to tend to reioyce and content her.

To conclude: As God hath testified his singular goodnesse vnto man, in creating him an helper to assist him: so let him consider, in how many sorts she is to him a helper, to passe ouer this life in blessednesse. And let this daily seeking of such a benefit receiued at the hands of God, induce and stirre him vp to render thanks, and to dispose himselfe to vse it well, to his owne comfort and saluation: and not to abuse it, to the destruction both of himselfe and his wife.

But if hce chaunce (as many doe) vpon troubles,

troubles, and afflictions in marriage, let him remember, that the same doth proceed, not properly from marriage, but from the corruptions of the parties married: and for his part, let him studie to amend his infirmities and faults, by amendment of life, and withall, pray to God to grant the like grace vnto his wife; to the end that the more they recouer the Image of God, the more feeling they may haue of the felicitie of marriage, which *Adam* and *Eue* had enjoyed, had they continued, as they were created, in the Image of God. And the particular duties of the wife to the husband, are principally these:

First, that she be a helper vnto him.

Secondly, that she be obedient vnto him, &c. These speciall duties are partly touched before, and partly afterwards.

As loue matrimoniall is greatly allowed of God, and much commended of all good men, as an ordinate, holy, and godly loue: so contrariwise hatred, dissention, strife, debate, vnquietnesse and frowardnes in marriage, highly displeaseth God, and much grieueth all good and godly men.

And therefore the diuell, the enemy of all vnitie, concord and agreement, laboureth by all meanes he can (especial at the first comming of the married folkes to dwell together) to sow dissention, and discord, and to cause them not to agree, but to dislike one of the other;
against

The best po-
lue in marri-
age, is to begin
well.

against whom they must diligently watch, by
seruent & earnest praier to God, that the diuell
preuaile not against them, by such too earely
disagreement. For as two boords, if at the first
they be not well coupled and ioyned together
are neuer fastned right afterward, but if the
first coupling and ioyning together be good,
then can there afterward no violence driue the
boords a sinder, yea the whole boord doth so-
oner breake then the glewing of them together,
euen so the husband and wife must be very
carefull and diligent, that their first cohabita-
tion and dwelling together be louing, delecta-
ble, and friendly, and not separated through any
spightfull contention or discord, so shall the
whole estate of their marriage be more com-
fortable, and prosper the better as long as they
shall liue.

And though there happen to arise any
sparke of discord betwixt them, yet let them
beware, that at the last there be not too much
displeasure, disdaine, and inconuenience kind-
led thereby. For if at the first dwelling toge-
ther, there shall fall out such vntowardnesse,
and vncomely discord, then will it now and
then be breaking out. Euen as it fareth with
great wounds, and broken legges or armes,
which seldome are so thoroughly healed but
sometimes they haue paine at the change of the
weather: so likewise, if married folkes behaue
themselves thus vntowardly and vnhoneſtly
the

the one towards the other at the first, and if iars and discord be once begun between them, the old canker of hatred will breede againe, though it be sealed afterward. Let the one therefore learne betime to be acquainted with the nature and conditions of the other, and to apply themselves according to the same, in as much as they must needs dwell together, one to enioy another, and the one to liue and die with the other, and so stedfastly and vnfainedly to loue one the other that neither of them haue any thing so deare, which they cannot be content to giue and bestow one vpon the other: yea, euen their owne life, if need require.

And therefore husbands and wiues must euen at the beginning of their marriage giue their diligence, that al iniuries and offences may be auoided, for tender and soft loue is soone dissolved and broken.

So that this new loue and coniunction of the minde, must be nourished with benigne, sweet, and gentle conuersation, vntill it be so increased and fastned, that no great storme be able to dissolue or breake it. And all suspicion must be at all times, but especially at the beginning of matrimonie, eschewed and shunned, lest they should first begin to hate, or euer they begin to loue: yea, and they must beware they do not faine any suspicion, nor conceiue it of any light occasions and coniectures; for vnto such they in no wise must giue care, although there

there were some shew and great apparance of likelihood.

- And this will be a good meanes to effect and worke this : namely, if they accustome themselves to speake kindly, and cheerefully one to the other. For as the ancient counsellors of King *Salomon* gaue wise aduise and counsell vnto *Rehoboam* King of Israel, to the end that hee might win the loue and good liking of the people : *Speake kindly vnto them* (said they) *and they will serue thee for ever after*; which counsell not being followed, great inconuenience and mischief after befell vnto him. Euen so likewise, if the husband be desirous to procure the loue of his wife, and to win her to God; or if the wife be desirous, and would also procure the loue of her husband, and winne him to God, then they must draw on one another with sweete and gentle words of loue, speaking kindly one to another : because *gentle words doe pacifie anger*, as water quencth fire. But if they shall vse taunts, or words of reproach and despight one against another, much hurt then may ensue thereof : *for a little leaven sowreth the whole lump*. And therefore let them vse to giue one to the other their dutifull names and titles, and to eschew & shun the contrarie. For example, like as the spightfull Iewes, which hated the Lord Iesus, would not vouchsafe to giue him his name when they talked of him, or with him, but to shew their vtter dislike of him they vsed

1. *Kim.* 12. 7.
8. & c.

Iudg. 19. 3.
Pro 15. 1.

Gal. 5. 9.

used to say; *Is this hee?* or, *Art thou hee that wilt doe such a thing?* *Is not this hee?* &c. Againe, *Whither wilt hee goe*, that wee shall not finde him? *Iob. 7. 11.* they would not say, is not this *IESVS CHRIST?* *15. 33.* or the Sonne of *GOD*? but they used a most despightfull kinde of speaking, which did bewray abundance of malice, that was hidden in their hearts; Even so it sometimes falleth out betwixt the Husband and the wife: betwixt the Father and the Sonne; betwixt the Master and the servant, &c. that they could speake dut. fully one to another, but Contempt, and Disdaine, Anger, and malice, will not suffer the one to affoorde vnto the other, their due names and titles, least they should bee put in minde of those Duties, which these Names require. Whereout Sathan sucketh no small aduantage: whereas many times the very name of Husband, or Wife, Father, or Sonne, Maister, or Seruant, &c. doeth greatly helpe to perswade the mind, and to winne the affection; Yea, the very mentioning of these names, doth oftentimes leaue a printe of Dutie behinde, in the conscience.

Husbands must not forget this point; namely, that it is not sufficient for them to declare, and outwardly make a shewe of a good Life, in wordes and precepts onely, but also in life, and deede; So that two things are very necessarie for them to rule withall: to witte, Wisedome, and Example, and that they themselues fulfill the thing that they commaund to be done. The life

and outward conuerſation of a man, whether it bee good or euill, doth not onely perſwade, but alſo conſtraine and inforce. Wee doe ſee how mightie and auailable, this, or the like exhortation of a Captaine, is in the time of Warre and battell; Oh my Souldiers, doe that yee ſhall ſee mee doe: the which contempt of Death in the Captaine, doth ſo creepe through the whole Hoſt, that there is not one, be hee neuer ſo feeble and weake-hearted, that doth eſteeme his life, for the which hee perceiueth that his Captaine careth ſo little. Thus did *CHRIST*, with his Apoſtles and Martyrs, drawe the worlde vnto the Chriſtian Faith: *Leuiticus*, 11. 44. and 19. 2. and 20. 7. and 21. 8. *Iohn*, 13. 15. *Phil.* 2. 17. 1. *Tim.* 1. 16. 2. *Thieſſal.* 3. 9. For, as they liued, ſo they ſpake, and as they ſpake, ſo they liued.

Therefore, if the Husband would haue his Wife to be temperate, quiet, chaſte, painefull in her calling, religious, &c. Then he muſt be careful that hee be not diſtemper'd, vnquiet, no whore-monger, not careleſſe in his calling, nor irreligious, &c. So that if hee commaund any thing to be done, hee muſt looke that hee denie not to doe the ſame himſelfe; and ſo ſhall his wife and Familie obey the ſame, and be the more readier, and willinger to doe it, being both honeſt and lawfull to be done.

The very name of a Wife, is like the Angell which ſtay'd *Abrahams* hand, when the ſtroke *Gen. 22. 11.* was comming. If *Dauid*, becauſe hee could not

not expresse the commoditie and comfort of
vnitie and brotherly loue, was faine to say: *Oh
how good and ioyfull a thing it is, for Brethren to dwell
together in Vnitie?* Then let Husbands
weigh and consider, how harsh and bitter a
thing it is for them and their wiues to dwell to-
gether in enmitie and strife. For the first yeere
after marriage, God would not haue the Hus-
band goe to warre with his enemies, to the ende
that hee and his wife might learne to know one
anothers conditions and qualities, and so after-
wards liue in godly peace, and not warre one
with another: and therefore God gaue a law
and appointed, that the new married Husband
that yeere should stay at home, and settle his
loue, that he might not warre & iarre after: for
the *GOD* of peace dwelleth not in the house of
warre. As a kingdome cannot stand if it be diui-
ded: so a house cannot stand, if it be diuided: for
strife is like fire, which leaues nothing but dust,
smoke and Ashes behinde it. Wee read in the
scriptures of maisters that strooke their seruants,
but neuer of any that strooke his wife, but rebu-
ked her. *Lot* was drunke when hee lay with his
daughters in steade of a wife: and so is he which
strieth his wife in stead of his seruants. The
law sheweth how a bondman should be cor-
rected: the wife is like a ludge, which is ioy-
ned in commission with her husband to correct
other. Wilt thou strike one in his owne house?
no more shouldst thou strike thy wife in her

Psal. 133. 1.

Dent. 24. 5.

Mat. 12. 25.

Gen. 19. 33.

- house. She is come to thee as to a Sanctuarie, to defende her from hurt: and canst thou hurt her thy selfe? Therefore *Abraham* saide to *Lot*; *Are wee not Brethren?* that is, May brethren jurre? but they may say, Are we not one? can one chide with himselfe? can one fight with himselfe? Hee is a bad Oaste that welcomes his guest with stripes. Doth a King trample on his Crowne?
- Prou. 12. 4.* *Salomon* calleth the Wife, *The crowne of her Husband*: Therefore he which woundeth her, woundeth his owne honour, Shee is a free Citizen in thine House, and hath taken the Peace of thee, the first day of her marriage, to holde thy hands till shee release thee againe. *Adam* saith of his Spouse, *This is Flesh, of my flesh.* But no Man (saith *Paul*) ever hated his owne flesh. So then, if a man aske whether he may strike his wife? God
- Gen. 2. 23.* saith Nay; Thou mayst not hate thy wife: For
- Ephes. 5. 19.* saith Nay; Thou mayst not hate thy wife: For no man hateth his owne flesh; shewing that he should not come neere blowes, but thinke his wrath too much.

Some Husbands are wont to say, that they will rule their Wiues whatsoeuer they bee, or howsoeuer they came by them, and that it is in the hand and power of the husband, what, and of what qualities and conditions shee shall be. True it is that a great parte of this doth rest and lie in the husband, so that he vnderstand as he ought to doe, that marriage is the supreme and most excellent part of all Amitie and Friendship: and that it farre differeth from Tyrannie,

the

the which doth compell men to obay. Truly it may force the bodie, but not the will, in the which all loue and amitie doth consist and stand: the which, if it be drawne and forced doth resist and bow like a Palme tree to the contrarie part. And the husband may assure himselfe that there cannot be any quiet marriage or vnitie, where hee and his wife doe not agree in will and minde: the which two, are the beginning and seate of all amitie and friendship. And such husbands as doe bragge, and thinke themselves able to rule, and ouer rule their wiues: by that time they haue proceeded and gone a little further, they shall well feelee and perceiue themselves to be beguiled, and finde that thing to be most hard and intricate, the which to be done, they esteemed most light and easie.

Some Husbands there bee, that through euill and rough handling, and in threatning of their Wiues, haue and vse them not: swiuer, but as their seruants. And yet surely they are but very fooles, that iudge and thinke matrimonie to be a dominion. For such as would be feared, doe afterwarde pitiouslie Lament and complaine, that they can find no loue in their wiues, whose loue and amitie through their owne crueltie and heard dealing, they haue turned into hatred. And wheras at the beginning, they gloryed and cracked thus cruelly that they were their wiues maisters, they haue now purchased

vnto themselues a most miserable and lamentable life in time to come ; All loue and pleasure being now cast aside, and compassed with feare and suspicion, hatred and sorrowe.

Surely, if a Husband, (as Nature, Reason, and the holie Scriptures doe witness) bee the head ouer his Wife, and *GOD* their Father: there ought to bee betweene them such societie and fellowship ; yea, and greater then is betweene the Father and the Sonne ; and not such as is betweene the Maister and the Seruant.

And amongst many reasons that may be vied, to perswade the Husband and Wife to liue together louingly, quietly, and Christianly, this is not the least ; Namely, that neither of them is certaine how long they shall liue together : and then the partie that ouer-liueth, and purposeth to marrie againe, hauing bene churlish, forward, &c. with his former wife ; or she with her first husband, their so hard dealing one with the other before, being knowne : will (no doubt be an occasion) that they shall not speed, and match so well as otherwise they might, if they had behaued themselues peaceable, and dutifullie, in their first Marriage.

What



What the dutie of a Wife is towards her Husband.



His Dutie is comprehended
in these points;

First, that shee reverence
her Husband.

Secondly, that shee sub-
mit herselfe, and bee obedi-
ent vnto him.

And lastly, that she do not weare gorgeous Ap-
parel, beyō her degree & place, but that her At-
tire be cleanly & sober, according to her calling.

The first point is prooued by the Apostles,
Peter and *Paul*; who set forth the Wiues duties
to their Husbands, commanding them to bee
obediēt vnto them, although they be prophane
and irreligious; yea, that they ought to doe it so
much the more, that by their honest life and
conuersation, they might winne them to the o-
bedience of the Lord.

1. Pet. 3. 1.
Ephes. 5. 22.
Col. 3. 18.
1. Cor. 7. 3.

Now for so much as the Apostle would haue
Christian Wiues, that are matched with vngod-
lic Husbands, and such as (are not yet) good

Wives must be
seruicable, &
obedient vnto
their Husbāds,
& stand in a re-
uerend awe of
them.

Ephes. j. 24.

Christians, to reuerence and obey them: much more they should shew themselves thankfull to God, and willingly, and dutifully performe this obedience and subiection, when they are coupled in marriage, with godly, wise, discreet, learned, gentle, louing, quiet, patient, honest, and thrifty husbands. And therefore they ought euermore to reuerence them, and to endeauour with true obedience and Loue to serue them; to be loath in any wise to offend them, yea, rather to be careful and diligent to please them, that their soule may blesse them.

And if at any time it shall happen, that the wife shall anger or displease her husband, by doing or speaking any thing that shall grieue him, shee ought neuer to rest vntill shee hath pacified him, and gotten his fauour againe. And if hee shall chaunce to blame her without a cause, and for that which shee could not helpe or remedie, (which thing sometimes happeneth euen of the best men) yet shee must beare it patiently, and giue him no vncomely or vnkinde wordes for it; but euermore looke vpon him (with a louing and cheerfull countenance; And so rather let her take the fault vpon her, then seeme to be displeased,

Cheerfull in
countenance.

Let her be alwaies merry and cheerfull in his companie, but yet not with too much lightnes. Shee must beware in any wise of swelling, pouting, lowing, or frowning; for that is a Token of a cruell, and vnloving heart, except it bee in respect

respect of sinne, or in time of sickness. She may not be sorrowfull for any aduersitie that God sendeth: but must alwaies be carefull that nothing be spilt, or go to waste, through her negligence. In any wise shee must be quicke and cleanelly about her husbands meate and drinke, preparing him the same according to his diet in due season. Let her shew her selfe in word and deed, wise, humble, courteous, gentle, and louing towards her husband, and also towards such as hee doth loue; and then shall she leade a blessed life. Let her shew her selfe not only to loue no man so well as her husband, but also to loue none other at all, but him, vnelse it be for her husbands sake, and the Lords.

Wherefore let the wife remember, that (as the Scripture reporteth) she is one bodie with her husband; so that she ought to loue him none otherwise then her selfe: for this is the greatest vertue of a married woman, this is the thing that wedlocke signifieth and commandeth, that the wife should reckon, to haue her husband for both father, mother, brother, and sister, like as *Adam* was vnto *Eue*: and as the most noble and chaste woman *Andromache* said her husband *Hector* was vnto her:

*Thou art vnto me both father and mother,
Mine owne deare husband, and well beloued
brother.*

And if it be true that men doe say, that friendship maketh one heart of two: much more truly

Gen. 27. 9.

Gen. 2. 23.

24.

Mat. 19. 5.

1. Cor. 6. 16.

Ephe. 5. 31.

How the wife ought to be-
haue her selfe
vnto her hus-
band.

truely and effectually ought wedlocke to doe the same, which far palleth all manner both of friendship and kindred. Therefore it is not said, marriage doth make one man, or one minde, or one bodie of two, but cleereely one person; wherefore matrimome requireth a greater dutie of the husband towards his wife, and the wife towards her husband, then otherwise they are bound to shew to their parents. The Apostle biddeth, *To reioyce with them that reioyce, and weepe with them that weepe.* With whom should the wife reioyce, rather then with her louing husband? or with whom should she weepe and mourne, rather then with her owne flesh? *I will not leaue thee,* saith *Elisba to Eliah*: so she should say, *I will neuer leaue him till death.* *Beare one anothers burthen* (saith *Paul.*) Who shall beare one anothers burthen, if the wife do not beare the husbands burthen? Wicked *Ishabab* comforted her husband in his sicknesse: and *Ieroboams* wife sought for his heaith, though she was as bad as he. God did not bid *Sarah* leaue her father and countrie, as he did bid her husband, yet because he bad *Abraham* leaue his, shee left hers too: shewing, that shee was content not onely to be his play-fellow, but his yoke-fellow too. Beside a yoke-fellow, she is called a Helper, to helpe him in his labours, to helpe him in his troubles, to help him in his sicknesse, like a woman Phisition, sometime with her strength, & sometime with her

Rom. 1. 5.

2 King. 26.

Gal. 3. 2.

1. Kin. 21. 5.

1. Kin. 4. 4.

Gen. 12. 1.

Gen. 2. 18.

her counsell. For as sometime God confoundeth the wise by the foolish, and the strong by the weak; so sometimes he teacheth the wise by the foolish, & helpeth the strong by the weak. Therefore *Peter* saith, *Husbands are won by the conuersation of their wiues.* As if he should say, sometime the weaker vessel is the stronger vessel: and *Abraham* may take counsell of *Sarah*, as *Naaman* was aduised by his seruant. The *Shunamites* counsel made her husband receiue a Prophet into his house: and *Hesters* counsell made her husband spare the Church of the Iewes: so some haue beene better helpe to their husbands, then their husbands haue bin to them: for it pleaseth God to prouoke the wife with the foolish, as hee did the Iewes with the Gentiles. Beside a helper, she is called a Comforter too: and therefore the man is bid to reioyce in his wife: which is as much to say, that wiues must be the reioycing of their husbands, euen like *Dauids* harpe to comfort *Saul*: A good wife therefore is knowne, when her words, and deeds, and countenance, are such as her husband loueth. She must not examine whether he be wise or simple, but that she is his wife, and therefore being bound shee must obey: as *Abigail* loued her husband, though hee were a foole, churlish, and euill conditioned. For the wife is as much despised for taking rule ouer her husband, as hee for yeelding it vnto her. Therefore one saith, that a mankind woman is

1. Cor. 1. 27.

1. Pet. 3. 1.

2. King. 5. 3.

4. 9.

H. ft. 7. 3.

Deut. 32. 21

Rom. 10. 19.

Prou. 5. 18.

19.

1. Sam. 16.

23.

1. Sam. 25. 3.

a monſter, that is, halfe a woman, and halfe a man. It beſeemeth not the miſtreſſe to be maſter, no more then it becommeth the maſter to be miſtreſſe: but both muſt ſaile with their owne wind, and both keepe their ſtanding.

Gen. 38. 14.

Gen. 24. 1.

Why tw oes
are called halfe
wiues

Tu. 2. 5.

Prov. 7. 12.

1. Kin. 9. 30.

Gen. 18. 9.

2. Kin. 4. 22.

Laſtly, wee call the wife Huſ-wife, that is, houſe-wife, not a ſtreet-wife, one that gaddeth vp and downe, like *Thamar*: nor a field wife, like *Dinah*: but a houſe-wife: to ſhew that a good wife keepes her houſe, and therefore *Paul* biddeth *Titus* to exhort women that they be chaſte, and keeping at home: preſently after *Chriſt*, he ſaith, *keeping at home*, as though home were Chaſtities keeper. And therefore *Salomon* depainting, and deſcribing the qualities of a whore, ſetteth her at the doore, now ſitting vp-on her ſtall, now walking in the ſtreets, now looking out of the window, like curſed *Iezabel*, as if ſhe held forth the glaſſe of temptation, for vanitie to gaze vpon. But chaſtutie careth to pleaſe but one, and therefore ſhe keepes her cloſet as if ſhe were ſtill at prayer.

The Angell asked *Abraham*, *Where is thy wife?* *Abraham* answered: *Shee is in the Tent.* The Angell knew where ſhee was, but hee asked that hee might ſee how women in old time did keepe their tents and houſes. It is recorded of the *Shunamite*, that ſhe did aſke her husband leave to go vnto the Prophet, though ſhe went to a Prophet, and went of a good errand, and for his cauſe as much as her owne, yet ſhee thought

thought it not meet to goe farre abroad without her husbands leaue.

The second point is, that wiuēs submit them- *Ephes. 3. 22.*
 selves, & be obedient vnto their own husbands, *33.*
 as to the Lord, because the husband is by Gods *1. Cor. 11. 5.*
 ordinance, the wiuēs head, that is, her defender, *14. 34.*
 teacher, & comforter: and therefore she oweth
 her subiection to him, like as the Church doth
 to Christ, and because the example of *Sarah*, the
 mother of the faithfull, which obeyed *Abraham* *Gen. 18. 12.*
 and called him Lord, moueth them thereunto. *1. Pet. 3. 6.*
 This point is partly handled before in the first
 point, as also in the dutie of the husband to the
 wife. As the Church should depend vpon the
 wisdom, discretion and will of Christ, and not *Ephes. 5. 24.*
 follow what it selfe listeth: so must the wife also
 submit and apply her selfe to the discretion and
 will of her husband: even as the gouernment
 and conduct of euery thing resteth in the head,
 not in the bodie. *Moses* writeth, that the Ser- *Gen. 3. 1.*
 pent was wise above all beaſts of the field: and
 that he did declare in assaulting the woman,
 that when had he seduced her, she might also
 seduce and deceiue her husband. *Saint Paul* *1. Tim. 2. 14*
 noting this, among other, the causes of the wo-
 mans subiection, doth sufficiently shew, that
 for the auoyding of the like inconueniēces, it is
 Gods will that she should be subiect to her hus-
 band, so that she shall haue no other discretion
 or will, but what may depend vpon her head.
 The Lord also by *Moses* saith the same: *Thy Gen.*
desire

desire shall be subject to thy husband, and he shall
 rule over thee. This dominion ouer the wiues
 will doth manifestly appeare in this, that God
 in old time ordained, that if the woman had
 vowed any thing vnto God, it should notwithstanding
 rest in her husband to disauow it: so
 much is the wiues will subject to her husband.
 Yet it is not meant, that the wife should not
 employ her knowledge and discretion which
 God hath giuen her, in the helpe, and for the
 good of her husband: but alwaies it must be
 with condition to submit her selfe vnto him, ac-
 knowledging him to be her head, that finallie
 they may so agree in one, as the coniunction of
 marriage doth require. Yet as when in a Lute
 or other muscally instrument, two strings con-
 curring in one tune, the sound neuerthelesse is
 imputed to the strongest and highest: so in a
 well ordered household, there must be a com-
 munication, and consent of counsell and will
 betweene the husband and the wife, yet such,
 as the counsell and commandement may rest
 in the husband. True it is, that some women are
 wiser and more discreet then their husbands:
 as *Abigail* the wife of *Nabal*, & others. Where-
 vpon *Salomon* saith: *A wise woman buildeth up*
the house: and blessed is the man that hath a
discreet wife. Yet still a great part of the dis-
 cretion of such women shall rest in acknow-
 ledging their husbands to be their heads, and
 vsing the graces that they haue receiued of
 the

Numb. 30. 7

Prou. 14. 1.

♂ 18. 22. ♂

19. 14. ♂

31. all.

the Lord, that their husbands may be honored, not contemned either of them or of others : which falleth out contrarie, when the wife will seeme wiser then her husband. So that this modestie and government ought to be in a wife : namely, that she should seldome speake, but to her husband, or by her husband. And as the voyce of him that soundeth a trumpet is not so lowd, as the sound that it yeeldeth : so is the wisdom and word of a woman of greater vertue and efficacie, when al that she knoweth, and can doe, is, as if it were said and done by her husband. The obedience that the wife oweth to her husband, dependeth vpon this subiection of her will and wisdom vnto him. As 1. Pet. 3. 6. Ephesians 5. 33. Ester, 12. So that women may not prouoke their husbands by disobedience, in matters that may be performed without offence to God : neither presume ouer them either in kindred or wealth, or obstinately to refuse in a matter that may trouble household peace & quiet. For disobedience begetteth contempt of the husband, and contempt wrath, and is many times the cause of troubles betweene the man and the wife. If the obedience importeth any difficultie, she may for her excuse gently propound the same : yet vpon condition to obey (in case the husband should persist in his intent) so long as the discommoditie importeth no wickednesse. For it is better to continue peace by obedience, then to breake it
by

by resistance. And indeed it is naturall in the members to obey the conduct and gouernement of the head. Yet must not this obedience so far extend, as that the husband should command any thing contrary to her honour, credit, and saluation, but as it is comely in the Lord: Col. 3. 18. Ephes. 5. 2. Therefore, as it were a monstrous matter, & the meanes to ouerthrow the person, that the body should in refusing all subiection & obedience to the head, take vpon it to guide it selfe, and to command the head: so were it for the wife to rebell against the husband.

Let her then beware of disordering and peruertering the course which God in his wisdom hath established: and with all let her vnderstand, that going about it, she riseth not so much against her husband, as against GOD: and that it is her good and honor to obey God, in her subiection & obedience to her husband. If in the practise of this dutie she find any difficultie or trouble through the inconsiderate course of her husband, or otherwise; let her remember, that the same proceedeth not of the order established by the Lord, but through some sin afterward crept in, which hath mixed gall among the hony of the subiection and obedience that the woman should haue enjoyed in that estate, wherein, together with *Adam*, she was created-after the image of God. And so let her humble her selfe in the sight of God,
and

and be wel assured that her subiection and obedience is acceptable vnto him: and that the more that the image of God is restored in her; and her husband, through the generation of the holy Ghost, the lesse difficultie shee shall finde in that subiection and obedience, as many in their marriage haue in deed tried, to their great contentment and consolation.

Further, there is a certaine discretion and desire required of women to please the nature, inclinations, and manners of their husbands, so long as the same import no wickednesse. For as the looking-glasse, howsoeuer faire and beautifully adorned, is nothing worth, if it shew that countenance sad which is pleasant: or the same pleasant, that is sad: So the woman deserueth no commendation, that (as it were) contrary-ing her husband, when he is merrie, sheweth her selfe sad, or in sadnesse vttereth her mirth. For as men should obey the lawes of their Cities, so women the manners of their husbands. To some women a becke of her husband is sufficient, to declare that there is somewhat amisse, that displeaseth him, and specially if shee beare her husband any reuerence. For an honest Matron hath no neede of any greater staffe, but of one word, or one lowre countenance. Moreover a modest and chaste woman that loueth her Husband, must also loue her house, as remembering that the husband that loueth his wife, cannot so well like of the sight of any tapestrie,

tapeſtric, aſto ſee his wife in his houſe. For the woman that gaddeth from houſe to houſe to prate, confoundeth her ſelfe, her husband and familie: Titus 2. . But their are ſoure reaſons why the Woman is to goe abroad. Firſt, to come to holy meetings, according to the dute of godlineſſe. The ſecond, to viſit ſuch as ſtand in neede as the dute of loue and charitie both require. The third, for employment and pro- uition in houſhold affaires committed to her charge. And laſtly, with her husband, when hee ſhall require her. Gen 20. 1. &c. The euill and vnquiet life that ſome Women haue, and patle with their Husbands, is not ſo much for that, they conuerſe with, and in their perſons, as it is for that, they ſpeake with their tongues. If the wife would keepe ſilence when her Husband be- ginneth to chide, he ſhould not haue ſo vnquiet Dinners, neither ſhe the worſe ſupper. Which ſurely is not ſo: for at the ſame time that the Husband becommeth to wter his griefe, the Wife becommeth to ſcolde and chafe: whereof ſhe fol- low, that now and then moſt vnaturally, they come to handy-gripes, more Beall-like, then Chriſtian-like: which their ſo doing is both a great ſhame, and foule diſcredit to them both. The beſt meanes therefore that a Wife can uſe to obtaine, and maintaine the loue and good li- king of her Husband, is to be ſilent, obedient, peaceable, patient ſtudious to appeaſe his choler if he be angrie, painefull and diligent in looking to

The wife muſt
keepe a good
Tongue.

When the wife
doth hold her
peace, ſhe kee-
peth the peace.
The cauſe of
domesticall
contentions.

Silence be-
cometh a
Woman.

to her businesse, to be solitarie and honest. The chiefe and speciall cause, why most women doe faile (in not performing this dutie to their Husbands is, because they be ignorant of the Worde of God, which teacheth the same, and all other duties: and therefore their soules and Consciences, (not being brought into subiection) to God and his Word, they can neuer vntill then, yeelde and performe true subiection and obedience to their Husbands, & behaue themselves, so eueryway, as Christian wiues are in dutie bound to doe. But if wiues be not so dutiful, seruiceable, and subiect to their Husbands, as in conscience they ought; the onely cause thereof, for the most part is, the want and neglect of the wise, discreet, and good government that should bee in the Husbands: besides the want of good example, that they should giue vnto their Wiues, both in word and deede.

For, as the common saying is; Such a Husband, such a Wife. For so much as marriage maketh of two persons one; therefore the loue of the Husband and wife may the better be kept and increased, and so continued, if they remember the duties last spoken of, as also not forget three points following.

1. They must be of one heart, will, and mind, and neither to vpbraide, or cast the other in the Teeth with their wants and imperfections anie wayes, or to pride themselves in their gifts: but either the one to endeavour to supplie the others

Lack of knowledge of Gods Worde, is the principall cause why Wiues do not their duties to their Husbands.

One heart and one will,

wants, that so they both helping, and doing their best together, may be one perfect bodie.

How the loue, faithfulness, and duty of married tolkes may be kept and increased.

2. It doth greatly increase Loue, when the one faithfully serueth the other: when in things concerning marriage, the one hideth no secrets nor priuities from the other, & the one doth not utter or publish the frailties, or infirmities of the other; and when of all that euer they obtaine or get, they haue but one common purse together; the one locking vp nothing from the other: and also when the one is faithfull to the other, in all their businesles and affaires.

Likewise, when the one hearkneth to the other, and when the one thinketh not scorn of the other: and when in matters concerning the gouernement of the House, the one will be counselled and aduised by the other; the one of them being alwayes leaning, kinde, courteous, plaine, and gentle vnto the other, in words, manners, and deedes.

3. Let the one learne euer to be obsequious, diligent, and seruiceable to the other in all honest things. And this will the sooner come to passe, if the one observe and marke what thing the other can away withall, or cannot away withall: and what pleaseth or displeaseth them: and so from thenceforth to doe the one, and to leaue the other vndone. And if one of them be angrie, and offended with the other, then let the (partie grieued open and make knowne vnto the other) their griefe in due time, and with discre-

They must secretly keepe no ill will in their minde, but tell their griefe.

discretion. For the longer a displeasure, or euill
will rageth in secret, the worse will be the discord.
And this must be obserued, that it be done in a fit
and conuenient time: because there is some sea-
son in the which, if griefes were shewed, it should
make greater debate. And if the wife should goe
about to tell or admonish her Husband, when
he is out of patience, or mooued with Anger, it
should then bee no fitte time to talke with him.

Therefore *Abigail*, perceiuing *Nabal* her Hus- 1. Sam. 25.
band to be drunke, would not speake to him vn- 36, 37.
till the morning. Both the Husband and Wife
must remember, that the one be not so offended
and displeased with the manners of the other, 1. Cor. 7. 30.
that they should thereupon, forsake the compa- 11. 12. 13.
nie one of the other: For that were like to one 14. 25. 16.
that being stung with the *Bees*, would therefore Matt. 19. 6.
forsake the honie. Matt. 19. 9.

And therefore no man may put away his wife
for any cause, except for Whoredome, which E. 5. 33.
must bee duely prooued before a lawfull iudge. Luk. 26. 18
But all godly and faithfull married folkes are to
commend their state and marriage to *GOD*, by
humble and seruent prayer, that he for his belo-
ued sonnes sake, would so blesse them and their
marriage, that they may so Christianly and duti-
fully agree betweene themselves, that they may
haue no cause of any separation or dinorcemēt.
For like as all manner of medicines (& specially
they that goe nighest death, as to cut off whole
members, &c.) are very loathsome and terrible:

enen so is diuorcement indeede a medicine, but a perillous and terrible medicine. Therefore e- uery good Christian Husband and Wife, ought with all care and heedfulnesse, so to liue in mar- riage, that they haue no neede of such a medi- cine. As the holy Scripture maketh mention of many Wiues, and Women, that were wicked and vngodly, as partly may bee seene by these quotations, 1. King. 1. 1. Prou. 1. 9. & 2. 14. and 25. 24. & 27. 15. Eccle. 7. 28. 30. So contrari- wise, the same sacred Scripture also commendeth vnto vs many Women that haue bene deuout, religious, and vertuous; as partly is manifest by that which hath already bene saide: and also by these places of Scripture, Ruth. 1. 1. 1. Sam. 25. 3. Prou. 14. 1. and 3. 10. Mat. 28. 1. 8. 9. 10. Luke. 8. 2. 3. and 23. 55. 56. Acts, 1. 14. and 17. 4. and 9. 36. 37. 2. Iohn. 1. 2. Timoth. 5.

And whosoever shall obserue it, in the rea- ding of the Word of GOD, shall finde that it speaketh of the praise of as many, and moe good women, then men. Yet, and I am perswaded, that if at this day, a due suruey should be taken of all Men and Women, throughout his Maiesties dominions, there would bee found in number moe women that are faithfull, religious, and ver- tuous then men.

The Wife
ought to obey
her Husband
in all things,
that be honest,
& agreeable to
Gods word.

Now, if a wife be desirous to know how farre she is bound to obey her Husband: the Apostle resolue this doubt; where he saith, Eph. 5. 22. Saying; *Wives, submitte your selues vnto your Husbands,*

Husbands, as to the Lorde. As if hee had saide: Wives cannot be disobedient to their husbands but they must resist God also, who is the author of this subiection: and that they must regard their husbands will, as the Lords will. But yet withall, as the Lord commandeth that which is good and right: so shee should obey her husband in good and right, or else she doth not obey him as the Lord, but as the tempter. The first subiectiō of the woman began at sinne. For when GOD cursed her, for seducing her Husband, when the Serpent had deceived her, hee sayd, *Hee shall haue authoritie ouer thee.* Gen. 3. 16. And therefore as the Man named all other creatures, in signe that they should be subiect to him, as a seruant which cometh when his master calleth him by his name: So hee did name the Woman also, in token that shee should be subiect to him likewise. And therefore *Asser- nus* made a lawe, that every man should beare rule in his owne house, and not the woman. Because shee sinned first, therefore she is humbled most: and euer since, the daughters of *Sarah* are bound to call her husbands Lord, as *Sarah* called her husband: that is, to take them for heades and gouernours.

Amongst the particular duties that a Christi- an wife ought to performe in her Familie, this is one: namely, that shee nurse her owne children: which to omit, and to put them forth to nursing, is both against the law of nature, and

Hib. 1. 2. 0.

22.

Numb. 30.

7. 8. 9.

1. Pet. 3. 6.

It is a speciall
duty of a Mo-
ther to giue
her children
 sucke breast.

also against the will of God. Besides, it is hurtfull, both for the childe's bodie, and also for his wit; and lastly, it is hurtfull to the mother her selfe, and it is an occasion that shee falleth into much sicknes thereby.

First, Nature giueth milke to the woman for none other ende, but that shee should bestowe it vpon her childe. Wee see by experience, that euery Beast, and euery Fowle, is nourished and bred of the same that did beare it: Onely some women loue to be Mothers, but not Nurses. As therefore euery Tree doth cherish and nourish that which it bringeth forth: Euē so also, it becommeth naturall Mothers, to nourish their children with their owne milke.

1. Tim. 5. 10

Secondly, the Examples of the Scriptures are manie, that proue this. As *Sarah*, who nursed *Isaack*, though shee were a Princesse; and therefore (able enough to haue had others) to haue taken that paines. Though she was a beautifull woman, and of great yeers, yet she her selfe nursed, and gaue sucke to her Sonne.

Gen. 22. 7.

Also *Anna*, vnto whom the holy Ghost hath left it recorded (as a commendation,) that shee nursed her owne sonne *Samuell*.

1. Sam. 1. 23

So when God chose a Nurse for *Moses*, hee led the Hand-maide of *Pharaohs* Daughter to his mother: as though GOD would haue none to nurse him, but his mother. Likewise when the Sonne of GOD was borne, his Father thought none fit to be his nurse, but the blessed virgin his

Exod. 2. 8.

Cant. 8. 1.

Psal. 22. 9.

Matt. 2. 14.

Luk. 2. 7. 12.

mo.

mother. It is a commendation of a good woman, and set downe in the first place as a principall good worke in a widow that is well reported of, if shee haue nursed her children. And therefore such as refuse thus to doe, may well and fitly be called nice and vnnaturall mothers: yea, in so doing they make themselues but half-mothers, & so breake the holy bond of nature, in locking vp their breasts from their children, and deliuering them forth like the Cuckoo, to be hatched in the sparrowes nest. *1. Tim. 5. 10*

Thirdly, the childrens bodies be commonly so affected, as the milke is which they receiue. Now, if the Nurse be of an euill complexion; as she is affected in her bodie, or in her minde, or hath some hidden disease, the childe sucking of her breast must needs take part with her. And if that be true which the learned doe say, that the temperature of the mind followes the constitution of the bodie, needs must it be, that if the nurse be of a naughtie nature, the childe must take thereafter. Yet if it be so that the nurse be of a good complexion, and of an honest behaviour: (whereas contrariwise, Maidens that haue made a scape, are commonly called to be Nurses) yet can it not be, but that the mothers milke should be much more naturall for the child, then the milke of a stranger. As by experience, let a man be long accustomed to one kinde of drinke, if the same man change his ayre, and his drinke, he is like to mislike it,

as the egges of a Henne are altered vnder a Hawke. Neuertheleffe, such women as be oppressed with infirmities, diseases, want of milke, or other, iust and lawfull causes, are to be dispensed withall. But, whose breasts haue this perpetual drought? Forsooth, it is like the gowte, no beggers may haue it, but Cittizens or gentlewomen. In the 9. of Hosea, verse 14. drie breasts are named for a curse. What a lamentable hap haue Gentlewomen to light vpon this curse, more then other? Sure, if their breasts be drie, as they say they are, they should fast and pray together, that this curse might be removed from them.

And lastly, that it is hurtfull to the mothers themselves both Physicians can tell, and some women full oft haue felt: when they haue beene troubled with sore breasts, besides other diseases, that happen to them through plentie of milke.

The wife is further to remember, that God hath giuen her two breasts; not that she should employ & vse them for a shew, or of ostentation, but in the seruice of God, and to be a helpe to her husband, in suckling the child common to them both. Experience, teacheth that God conuerteth the mothers blood into the milke, wherewith the child is nursed in her wombe. He bringeth it into the breasts furnished with nipples conuenient to minister the warme milke vnto the child: whom hee indueth with
industrie

industrie to draw out the milke for his owne sustenance. The woman therefore that can suckle her child and doth it not, but refuseth this office and dutie of a mother, declareth her selfe to be very vnthankfull to God, and (as it were) forsaketh & contemneth the fruit of her wombe. And therefore the bruit beasts lying vpon the ground, and granting not one nipple or two, but sixe or seauen to their young ones, shall rise in iudgement against these dainetie halfe-mothers, who for feare of wrinckling of their faces, or to auoid some small labour, doe refuse this so necessarie a dutie of a mother due to her children. The properties due to a married wife, are, that shee haue grauitie when shee walketh abroad: wisedome to governe her house: patience to suffer her husband: loue, to breed and bring vp her children: courtelie towards her neighbours: diligence, to lay vp, and to saue such goods as are within her charge: that she be a friend of honest company, and a greater enemy of wanton and light toys. So then, the principall dutie of the wife, is: first, to be subiect to her husband, Ephes. 5. 22. Col. 3. 18. 1. Pet. 3. 1. 2. To be chaste and shamefast, modest and silent, godly and discreet. 3. To keepe her selfe at home for the good government of her familie, and not to stray abroad without iust cause.

Here it is not to be pretermitted, but wee must say somewhat touching men and women that

Stepfathers &
Stepmothers
their duties.

The Husband
must to praise
his first Wife,
& she her first
Husband, as it
be not done to
the offence or
reproch of ei-
ther to the o-
ther.

Jealousie.
which is the
suspecting of
adultery in the
married par-
ties, on he
wisely & care-
fully to be sup-
pressed on
both parties,
without appa-
rant matter.

that be twise married, and to become Step-
fathers and Step-mothers. Such husbands and
wives as marrie againe after the death of their
first wives, or first husbands, are carefully to re-
member that they do not displease their wives,
or their husbands which they now haue, by o-
uermuch rehearsing of their first wife, or first
husband. For the course and condition of the
world is such, that husbands and wives doe ac-
count & reckon things past better then things
that be present. And the reason is, because no
commoditie or felicitie is so great, but it hath
some griefe and displeasure, and also some bit-
ternesse mingled with it: which so long as it is
present grieueth vs sore, but when it is once
gone, it leaueth no great feeling of it selfe be-
hind it: and for that cause wee seeme to be lesse
troubled with sorrowes & discommodities past,
then with those that are present. Also age stea-
leth & commeth on apace, which causeth both
men and women to be the lesse able to sustaine
and indure troubles and griefes then, than be-
fore. Therefore such men and women as be
twise married, and be wise and religious, ought
not to esteeme their wife, or husband which is
dead, better then her or him which they enioy
now aliue: remembring the common pro-
uerbe, That we must liue by the quicke, and not
by the dead: and that wee must make much of
that we now haue. Let the name of Step-father
and Step-mother, admonish and put them in
minde

minde of their dutie towards the children of the one and the other. For Step father and Step-mother, doth signifie a sted-father and a sted-mother, that is, one father, or one mother dieth, and another succeedeth and commeth in their sted and roome. Therefore to the end that both their loues may be settled towards the children of the one and the other, they must remember that they are sted-father and sted-mother; that is, in sted of their owne father and mother: and therefore they ought to loue them, to tender them, and to cherish them, as their owne father or mother did. You must not looke vpon them like *Rehoboam*, who told his people, that he would be worse vnto them then his predecessor: for then the children wil dislike of you, and turne from you, as his subjects did from him: but ye must come to them, as *David* came to the people after *Sauls* death, who said, *1. King. 12. 13. 10. 21.*
Though your master Saul be dead, yet I will raigne ouer you: so ye must say to them, though your father be dead, or though your mother be dead, yet I will be a father, or I will be a mother vnto you: so the children will loue you, as much as they did their dead father, or dead mother. For that man that is led with discretion, reason, and consideration, will reckon himselfe and his wife all one: and likewise, shee will account her selfe and her husband as one. And therefore they ought to account both the children of the one, and of the other, as common

The verie
name of Step-
father & Step-
mother, tea-
cheth them
their dutie.

1. King. 12.
13. 10. 21.

2. Sam. 2. 7.

common to them both. For if friendship make all things common among friends, insomuch, that many haue loued & fauoured their friends children as their owne, how much more effectually and perfectly ought marriage to cause the same, which is the highest degree, not onely of friendship, but also of all blood and kinered. But Step-mothers doe more often offend, and faile in this dutie then men, by reason that their affections be stronger then mens, and many times ouer-rule them: and therefore they are earnestly to be admonished and warned, that they shew to those motherlesse children no Step-mothers friendship, but a right motherly kindnes. Let the Step-mother aduisedly consider, that God hath ordained and appointed her (in stead of their owne mother) to be to them a right true mother, and not onely to regard them as children but as orphane children, and that he requireth her to loue them, and to doe them good, as to her owne. What a griefe would it be to her hart, if she should know now that her owne children whom she hath borne in her owne body should (after her death) haue a stepmother that would be rigorous, churlish, and vnkinde vnto them? doublelesse those childrens mother that dead is, had vpon her death-bed no lesse care for her children. Let her therefore alwaies haue in minde this saying of our Sauour Christ: *As you measure vnto others, so it shall be measured to you againe*, that is, as the
step-mother

Step-mother doth intreate the children of her predecessor, so another wife may come after her, and intreat her children. For he that tooke away the first mother, and sent her, can take away the second mother, and send a third, which will not be like a stead-mother to hers, vnlesse she be like a stead-mother to these. Verely, a good woman will be vnto her husbands children that which she may heare them call her so often, that is, Mother. For what Christian woman is so farre from all humanitie and naturall affection, that will not be moued and mitigated with this word Mother, of whom soeuer it be spoken? and chiefly of children which cannot flatter, but speake euen so from their heart, as they would to their owne mother, of whom they were borne? How sweete is the name of friendship? how many iniuries, hatred and displeasures doth it hide and put away? Then how much more effectuall ought the sweet name of mother to be, which is full of incredible loue? Therefore euery religious and louing wife will be mollified and moued in her heart and minde, when she shall heare her selfe named mother by any of her husbands children.

Otherwise, she shall shew her selfe to be more vnnaturall and vkinde, then the wilde sauage beast: for there is no beast so cutragious and cruell but if any other yong beast of her owne kind sawne vpon her, she will by and by shew
kindnes

kindnes and mildnes vnto it. And shall not her husbands children make her kinde and louing vnto them, when they call and speake vnto her, by the louing and sweet name of mother?

As Wiues
ought to goe
comely, cleanly,
and handsomely in their
apparell, so
they must in
a wife be
ware of pride,
riot, or excesse
therin.

Pride is hateful
before God
and man:
Be not therefore
proude,
for thou art
but dust and
ashes.

3. The third and last point that appertaineth to the ductie of wiues, is, that they do not weare gorgeous and sumptuous apparell, or broided haire trimmed with gold: but that after the example of holy women which trusted in God, they be sober in outward apparell, and garnished and decked inwardly with vertues of their minds: as with gentlenesse, meeknes, quietnes, and chastitie, which indeed are most precious things in the sight of God. This point is plainly spoken of by the Apostle to *Timothee*, chap. 2. vers. 9. 10. in which place he so flatly condemneth both the excesse and pride of apparell, as also the pompe, curiositie, and wantonnesse which women vse in trimming their heads, by plaiting, crisping, broiding, curling, and curiously laying out, that no man can say more against it, in so few wordes, then he hath spoken, to the vtter dislike therof. For if a man should occupie himselfe, and giue libertie to his pen to write of the horrible abuse and excessiue pride that many women are guiltie of, in this behalfe he should rather want time to write then matter to deliuer. Therefore such women as will not reforme themselves, wee leaue them to the Lord; who (no doubt will in his appointed time, not onely seuerely

seuerely punish them, but also their Husbands, for suffering this great wickednes and dissolutenes in their Wiues, as hee did the Iewes, for the same sinne, as plainly may be scene, in Esay, 3. 16. &c.

For so it falleth out, according to the common prouerbe; That pride goeth before, and shame and destruction cometh after. And on the contrarie part, wee hope that such women as be true professors of *CHRIST* and his religion, will both attire & dresse their heads so decently, and also content themselues with such comely Apparell, as best becometh their calling and degree; So as by their good example, they may draw on other Women to reforme themselues in this behalfe; and so rather to come short of that which their abilitie and place would serue to maintaine, then any way to exceede therein, to the slander of their profession. *Pro. 16. 18. Titus. 3.*

And let them not so much regard what thing they would faine haue, but rather what they can Temperance not well be without: So that whatsoeuer they in apparell, haue no neede of, is too deare of a Farthing.

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The



The dutie of Parents towards their Children.

The dutie containeth foure points: Namely in teaching or instructing them in religion, in manners, good example of life, and skill of an occupation.



His Dutie consisteth in foure points.

First, that Fathers and Mothers doe instruct and bring vp their Children, (euen from the cradle,) in the feare and

nurtur of the Lord.

Secondly, that they bring them vp in shamefastnesse, hatred of vice, and loue of all vertue.

Thirdly, that they bee vnto their children, examples of all godlinesse and Vertue.

Fourthly, that they keepe them from idlenesse, the mother of all mischiefes, and bring them vp either in learning, or in some good Art, or Occupation, whereby they may get their Liuing with honestie and Trueth, when they shall come to Age, and yeeres of discretion.

The first point. Touching the first point, Parents are to be admonished; that they beare in minde, that the cause why the Lord hath blessed them with children,

children, is : First, that they should be carefull to see that their children be so vertuously brought vp, that they may become Citizens of the Church of God; so that whensoever they themselves shall die in the Lord, they may leave their children true worshippers of God in their place. But alas, there be few that haue any great care of this dutie.

It is to be remembred, that it is the fathers dutie, with all conuenient speede to present the childe to baptisme, and there to giue the name vnto his child : as may appeare by the example, Luke 1. 3. Genesis, 21. 2.

And, it were a thing to be wished, that all parents, when, and at such time as God bleisseth them with children, would giue them such names, as are named and commended vnto vs in the holy Scriptures, to the ende that when they come to yeares of discretion, they by hearing those names, may bee excited and moued to follow the vertuous life and Christian conuersation of those men and women whose names they beare, which the holy Ghost hath commended them for; and contrariwise to eschue and auoide those faults and vices which are discommended in them. And yet we haue to remember, that those children which are named and called by, and after any of the names of the Patriarkes, Prophets, Apostles, or by the name of any other Saint, man or woman, are not any thing the better,

The children of Christians ought not to be called by any popish names.

We are neither better nor worse in respect of our names.

Iosua. 10. 3.

be-

The name
profieth more
in whom ver-
tue is not
commended.

because they haue such godly and Christian names, vnlesse that they doe imitate and follow them in faith, vertue, and godly behauiour: so on the other side, they that be not called by such Christian names as are mentioned in the sacred Scripture, are not in respect of their names any thing the worse, hauing an assured faith in the merits of Christ his death, passion, and bloodshedding, and leading their liues agreeable to the same. For as neither the yeerely reuenues, nor the glorious titles and names of ancestors, nor to descend of noble parentage, maketh men noble & renowned indeed, vnlesse they themselues be godly, honett, and wise: so neither the godly names, no nor yet the faith & vertue of the fathers, auaileth the wicked and vngodly children anything at all, vnlesse they repent and become faithfull, and godly, as they were. Let vs here consider, that so often as in the race of our life we do heare, or do speake of our name, it doth put vs in remembrance, first, of Gods mercie shewed vnto vs in our Baptisme: secondly, of our promise to God againe. And as in times amongst our ancestors, Infants had their names giuen them when they were circumcised, as appeareth in *Luke*, no doubt to this end, that the circumcised should be admonished by the calling by their names, at what time & place they had their names giuen them, and should thinke that they are written in the number of the children of God, and ioyned in league

Luke. 1. 59.

¶ 2. 21.

Proper names
are also giuen
vnto vs, for
th's vse and
end, that is, to
distinguish be-
twixt man and
man.

league with him, and made partakers of the covenant: so likewise after the same manner, must we that haue had our names giuen vs in baptism, remember and beare in minde, that we are by grace adopted to be the sons of God, and receiued into his fauour, & therefore that we are Gods owne, and as it were his goods and riches, who beare his name as proper vnto him.

2. Secondly, they may assure themselves, that all their labour is lost which they bestow vpon their childrē, vnlesse they bring them vp in the feare of God, and oftentimes call vpon Gods helpe by earnest prayer, that he in mercy would vouchsafe to preferue them from the manifold snares, subtilities, and temptations of Sathan, which their tender age is subiect vnto. We may heare many parents complaine of the disobedience of their children: but they do not marke & consider that they are iustly punished by God, for that they thinke by their owne industrie and wit to make them good and vertuous, without Gods blessing, which they seldom or neuer call for in good earnest.

3. Thirdly, let them consider how noble a thing a child is, whom God himselfe hath shaped and formed in his mothers wombe, nourished, brought forth into the light, and indued with body and soule, to the end he should (as it were in a table) represent God his first paterne.

4. Fourthly, let them know that these things

Instructing,
correcting, and
prayer, make
good children,
& happy parents

1. King. 2.

2. 5.

Gene. 35. 30.

are to be dealt withall in order. Vnto the bodie they owe nourishment, bringing vp, Apparell, and sometimes correction, that they may keepe children in awe. Vnto the soule they owe Catechising, instruction, & doctrine: and that of two sorts; Namely, of godlinesse, and of Ciuilitie. By the one, they shall keepe a good conscience before God. By the other, they shall obtaine a good report among men. For these are the two principall points, which Parents ought to bee most carefull to plant in this life, in their children, both which the Apostle comprehendeth in one verse, where hee saith, Ephes. .4. *The Fathers prouoke not your Children to wrath, but bring them vp in instruction, and information of the Lord.*

And therefore, all Parents are diligently to instruct and teach their Children, the first principles of *CHRIST* his Religion, so soone as by Age, they are able to perceiue and vnderstand the same, that they may (as it were) sucke in godlinesse, together with their mothers milke, and straight wayes after their Cradle, may be nourished with the tender foode of Vertue, towards that blessed life. To haue godly Children (no doubt) is the greatest Treasure that may be. For in the Children doe the Parents liue, (in a manner) after their death. And if they bee well instructed, Catechised, and vertuously brought vp, *GOD* is honoured by them, the Commonwealth is aduanced; yea, their parents, and all other, are the better for them. They are their parents

rents to comfort, next vnto God, their ioy, staffe, and vpholding of their Age: and therefore Parents ought to begin betimes to plant vertue in their childrens br a i s: for late sowing, bringeth a late, or neuer apt Haruest. Young branches will bow as a man will haue them, but old Trees will sooner breake then bow. And therefore, as Arrowes are an excellent weapon of defence, to a strong, and a mightie man that can shoot them with courage: Euen so children godly brought vp, are a speciall protection and defence to their parents. And as the strong mans quiuer, the better it is furnished with chosen shaktes, the better defence he hath: So likewise, the more godly children that parents haue, the greater is their ioy and happines: Yea and further, as arrowes are at the commandement of the owner to be vsed: Euen so children well taught, are at the commandement of godly parents.

5. Lastly, let Parents remember how many sinnes they commit and heape one vpon another, which doe not their dutie, in bringing vp their children, as they ought to doe. First, they transgresse the law of nature, which telleth all men, that their dutie is to bring vp their children godlily, and honestly. Secondly, they sin against God: for they despise the commandement & authoritie of God: for he commandeth that children should be brought vp religiously, and honestly, but he is a despiser of God, that refuseth to doe as he is commanded. Thirdly,

Deut. 6. 7. 8.

& 4. 9. &

11. 19.

Psal. 78. 5. 6.

7. 8.

Ios. 4. 6.

Exo. 22. 26.
27.

they offend against their owne credite and estimation. For Gods will is, that Parents should (after a sort) bee in his stead, so farre forth as pertaineth to outward discipline. But such make small account of this dignitie, who neglect their dutie in this behalfe. Parents are further to vnderstand, that it is their dutie, to haue diligent care to see their Children taught to pray to *GOD*, and to rehearse the Apostles Creede, and the ten commaundements. For as by this exercise their hearts and mindes shall the rather be inclined to godlinesse, and reuerence towards *GOD*; so as they increase in Age, they shal euery day better then other, comprehend that which they learne, to their owne comfort, instruction, and saluation. Also, the Tongue is called the glorie of man, because that, besides all other Reasons, by his speech, he is discerned from the brute Beasts; So it is meete, that so soone as the child can begin to speake, his Tongue should be employed to glorifie *GOD*, by calling vpon him, and by learning some short Catechisme, containing the principles and grounds of Christian Religion; as also in repeating the Will of God, in such sort, as hee will that we should serue and honour him.

If Parents doe note and perceiue any vice in their little ones, as swearing, lying, choller, enuie, filching, couetousnes, contempt of Parents, readinesse to strike, and other like corruptions: it is their dutie, diligently, & in time to reprove
and

and correct them, as men vse to plucke vp weeds while they be yet young, least growing vp among the good seeds, they should hinder their growth, & choke them vp. By experience we can see that mothers in swadling their little ones, doe lay their limmes right, each in his place: likewise, if a child be giuen to be left handed, they chide him, yea, sometimes they binde it vp, or otherwise reſtraine the vse of it, that hee may be accustomed to vse his right hand. Also, if the child haue some string vnder his tongue, they cut it, lest it should hinder his speech: much more then ought they to beware, that through their negligence the vices of the soule doe not increase. For it is the dutie of the parents, euen in the infancie, to begin to shape and frame the soule vnto vertue.

It is also the dutie of parents to provide that their children may learne at the least to write and read: for it may be vnto them a great helpe in the course of this life, and a treasure of much greater account then mony. And therefore the negligence of many is sharply to be reprobued. Besides that, the performance of this dutie doth greatly binde their children vnto them. Neuerthelesse, the principall end thereof, should not haue respect to such commoditie, as the children may reape thereby towards the vse of this present life: but rather that they may read the word of God to their comfort, and instruction to saluation. Also it
were

were their parts to vse them daily to read some Chapters of the holy scriptures, thereby to incline and winne their affections to the word of God, to inure and acquaint them in the phrase of the holy Ghost, by little and little to learne the heavenly doctrine, to note the examples of Gods vengeance powred vpon the wicked and disobedient: and of his blessings vnto those that walke in his feare. Therefore if parents do looke that their children should obey them, then let them ioyne & accustome them to Gods word, which will redound much to their parents profit. If they cause their children to heare & read the holy Scriptures, therein they may learne, *Honour thy father and thy mother*: but if parents doe otherwise, then they traine them vp in the scriptures of diuels, whereout their children will learne most wicked things: but it is not so when they are instructed in the holie Scriptures. Parents therefore are diligently to apply themselves to this which God commandeth, and so often and earnestly commendeth vnto them: namely, to instruct their children in the knowledge and feare of God, and in the faith of Iesus Christ: Deut. 6. 6. 7. and 32. 46. Ephes. 6. 4. So also to teach them those things which they are to vse in their age. It is then great folly to linger children in the learning of vaine, trifling, and vnprofitable things, which as they grow in yeares they will contemne and forget. Parents can be carefull enough to bring

vp their children in some course, trade or other estate, wherein to get their livings when they come to be men : and verily such fathers as doe neglect that, are vnworthie to haue children. But as the soule is more precious then the bodie, so is the dutie of parents, in youth to traine vp their children in the practise of those things, wherewith in age, euen in this life, they may glorifie God, and be heires of the Lord. If parents, want knowledge, or be vnwilling to take leisure to teach them; yet let them doc as much for their childrens soules, and the life to come, as for their bodies, and this present life. Parents that either cannot write and read, or will not, or haue not time to teach their children, will yet send them to schoole: and such as would haue them learne some Art or Occupation or traffique, if themselves professe not the same, wherein they like to employ their children, they will yet put them to dwel with those that doe professe the same, to the end they may learne. How therefore can parents excuse themselves, when their children remaine vntaught in those things that concerne the glorie of God, and life euerlasting? But howsoeuer it be, if they be neither able of themselves, nor do prouide to haue them taught by others, they shall be inexcusable in the sight of God: and the ignorance of the children, ingendring contempt of God, loue of the world, and neglect of heauenly felicitie, wil crie out for euerlasting vengeance

vengeance against their parents : so that if they account not their children as beastes without soule, or if they loue them with the due loue belonging to parents, let them declare their loue especially to the soule: the christian instruction whereof surmounteth all worldly treasure.

Some say, it would be a great comfort for them in heaven to know their neere kindred, and consequently their children : and this cometh of naturall affection. But might it not be a greater discomfort for them, euen in their life time, to see them goe to hell for want of instruction ? Some charge their children to be dull witted, and hard to be bowed, or brought to any goodnesse or vertue. Albeit naturall inclination be a great helpe or profiting, yet exercise and custome to doe well, is a mightie meanes to bend and shape them that way : yea, euen such, that by experience we finde this old prouerbe true : *Vse overcommeth nature* : as the wheelewright doth by strength bow his timber, and letting it lie long in that bent, it bideth crooked. Barren ground well tilled, soyled, and sowed with good seed groweth fruitfull, and yeeldeth good increase : Iron weareth with handling : The water by continuall dropping weareth the stone : Wilde beastes may be tamed : and wilde eouls by custome be brought to the saddle, and are content to be led by the bridle : euen so the dullest capacities may by instruction and custome be fashioned to vertue. As contrariwise, the

the wit most inclined by nature to vertue, may by bad instruction and the conuersation of the wicked be peruerterd, and grow vicious.

Parents therefore are herein to respect two points: first, to begin to frame and bend their childrē in their tender youth to vertue, remembering that a scale entereth deepest into softest Wax. They must be carefull that they doe not speake or tell any foolish tales, baudie rimes, or vngodly speeches before their children, least they infect their tender wits with folly and astonishment. Experience sheweth, that children will sooner learne any language by conuersation then elder folkes. Also that the younger the twig is, the sooner it is bent or made straight.

Secondly, it is the parents dutie to restrain their children from haunting and conuersing with such as be vicious, peruerse, and wicked. And vndoubtedly wee see that they doe soone learne villanous and vnseemely speeches, and malicious lewde actions, with their corruptions: and as the old Prouerbe saith, halting with the lame, they shall learne to halt. A childe that naturally speaketh well, by conuersing with such as corrupt their speech, shall degenerate and speake as badly. Tye a young twig that is crooked with a straight one that is stronger then it, and in growing it will become straight, and so continue when it is vndone. And contrariwise, a straight one tyed to that which is crooked,

crooked, and stronger then it selfe, will grow and continue crooked.

Moreouer, parents when they meane to put forth their children to any trade or occupation, or to learning, then they ought carefully to see and enquire whether such as they thinke to placethem withall, be religious and vertuous, and endued with the feare of God.

In the admittance of a seruant, the feare of some temporall or carnall inconuenience, causeth men to enquire of his, or her truth, honestie, or other qualities. Therefore if Parents shall commit their childe to the ordering and instruction of a Maister, before they make enquire of his honestie and christian conuersation, they plainly shew that they haue lesse care of the corrupting or infecting of their childe with vice, then of some small inconuenience that might happen by an vn honest and vnchristie seruant.

When men buy an earthen pot they sound vpon it, to see whether it be broken, least they should be deceiued in a small peece of monie, yet doe they not sound whether the Maister to whom they commit their childe be vicious, or vertuous: albeit by putting and placing him with one that is vicious and irreligious, they put him in daunger of losse, both of bodie and soule.

Some doe respect their friendship with some Maisters, rather then their vertue, and so doe
commit

commit to them their childrē, least they should be angrie for putting them to another.

These men doe relemble and be like him, who being dangerously sicke, vscth the aduise of an ignorant Physition, that is his kinsman or familiar friend, for feare he should take offence, if he should call another, albeit, without comparison, more learned and skilfull.

If thou shouldest haue any waightie matter in law, wouldest thou rather commit thy cause to an ignorant and negligent attorney, because he is thy friend, then to him that were both diligent and learned? Making a voyage through some dangerous Sea, wouldest thou in a tempest, commit thy Ship to a young Pilot, vnskilfull, or drunke, because he is thy friend? What a foole art thou, that wilt not take the like care of the profit, honour, safetie, and saluation of thy childe?

Others commit their children, either to him, that will take them at the easiest rate, or by whom they may grow into greatest aduancement in the world, but neuer respect the hazard of their childe, so they may either spare, or get worldly goods. Let them also be carefull to restrain their children from vice, & to inure & accustome them to vertue: & indeed the fathers that instruct, or cause their children to be instructed, doe far excell such, as onely doe beget thē: for of these they receiue life onely, of the other good & vertuous life. Yet parēts ought not
so

so much to relie and rest vpon the diligence of their childrens maisters, as neuer to care to vnderstand how they profit and goe forward in learning and vertue? for the regard of such diligence would make the maisters more carefully to discharge their duties. And thereof came the Prouerbe; *The maisters eye fatteth the horse*: and this, *The maisters eye is the fruitfulnessse of the garden.*

Vpon these sinnes ensue many punishments, both ghostly and bodily, as well in the parents, as in the children: yea, and in all the posteritie.

The holy Scripture giueth great commendation to lundry men & women, for their godly education, and vertuous bringing vp of their children: as to *Abraham*, for hee commanded his sonnes and his household, to keepe the way of the Lord. So *Danid* counselled his sonne *Salomon* to serue God, with a perfect heart, and a willing mind. It is said also of *Cornelius*, that he feared God, and all his household. Likewise of *Ennica* the mother of *Tamothie*, that shee nourished vp her sonne in the words of faith, and good doctrine. For where a vertuous and godly childhood goeth before, there a godly and vertuous age followeth after. Contrariwise, when the parents are not carefull to teach their children to know God, & to know themselves: when they do not breed them vp in vertue, nor reprove them when they doe amisse, they

Gen. 18. 19.

1. Chro. 28. 9

Act. 10. 2.

2. Tim. 1. 5.

Parents must performe their dutie to their children moderately with great grauitie and authoritie.

Gen. 22. 7. 8.

Pro. 4. 3. 4.

5. 6.

Pro. 3. 1. 2.

&c.

That is thought to be well done

they then become corrupt in their vnderstanding, and abhominable in their doings : ignorant, and voyde of all knowledge and grace, and of reuerence or feeling of nature. which is done by example.

If Parents be desirous to haue their children vertuous, and honest indeede (as in conscience they ought) then they must be diligent and carefull to practise godlinesse and honestie themselves. For we see by experience, according to the common Prouerbe. *As the olde Cocke croweth, the young learneth : Such a Father, such a Sonne: and such a Mother, such a Daughter.* For like as when the Head is well and sound, and also the stomacke pure from hurtfull humours, the bodie is commonly well affected : Euen so, where the head or chiefe of any Familie or household, is Religious, and sound in the Faith, and feareth GOD, it commonly goeth well with all the houshold.

What shall it auail, for parents to teach their children honestie & modestie, when they themselves in their workes and behaviour doe inuite them to wantonnesse and leawdnesse ? Verball instruction, without example of good deedes, is a dead doctrine ; And contrariwise, good examples are the life of instruction, to make it profitable and effectuell. If the example of Parents bee contrarie to their instructions ? If they teach their children Sobrietie, Modestie, and Chastitie, and yet themselves will followe Drunkennesse, foule, and lasciuious speeches,

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gestures,

gestures, and actions: it is as if with their
 tongues they should say be vertuous, and by the
 hands lead them with them to all vice and cor-
 ruption. So that wicked parents are wicked
 counsellors to their children. If we would take
 him to be a Monster in nature, and vnworthie to
 liue in a Common wealth, that should coun-
 sell his childe to drunkennesse and fornication,
 what shall wee thinke of those, who commit-
 ting such iniquitie, doe by their example, much
 more mightily put forwards their children to
 such abhominations, then by word they are able:
 What account can those Parents giue vnto
 G O D, who by their euill example, haue
 drawen into Hell their children, whom he deli-
 uered in their charge to be giuen into Hea-
 uen. Albeit such parents pite not themselves,
 yet at least let them take pite of their children,
 and not carrie them with them into euill lasting
 destruction. Such parents then deserue grie-
 uously to be reprocued, as shall vse any lewd
 speeches for shamelesse behauiour, in briebe, a-
 ny worldly or carnall actions, in the presence
 of their children, to whom their examples may
 be as a dispensation, to giue themselves to the
 like. As also how can they forbid that in their
 children, which they themselves doe commit:
 how can they correct them for the faults, which
 they themselves vse: Albeit children, in respect
 and reuerence to their parents, dare not reply
 and say, themselves doe these things, for the
 which

which they reprocue them; yet will the neighbours, or others, obiect it to their shame. Besides, their authoritie shall be so much the lesse, in that they declare in their workes and actions, that they allowe that, which they forbidde in words.

If parents therefore desire that their instruction may be effectual, and yeeld fruit, let them declare the same in holy life, and vertuous conuersation: let them so order and gouerne themselves, that their children seeing the same, (as it were) in a glasse, may be restrained from dishonest speech and wicked deedes; let them doe as guides, that shew the right way ouer Foords and riuers, by going before those whome they leade: that their children (following the steps and examples of their parents, may conforme themselves to their vertues; and so with them, and by them, be led to saluation, and life euermlasting.

For this cause, *Moses* gaue commandement vnto the Iewes, that the Law might bee kept in their Families, that they might prosper in all that they went about. When *Obed-Edom* had receiued the Arke of God into his house, which signified true Religion, the Lorde blessed him, and all his House-holde. When the widdow of *Zarephath*, in the dayes of *Ehab*, and the other Widdow of Israel in the dayes of *Elisha*, had receiued the Prophets of God into their Houses, who is ignorant how mightilie and mercifullie the Lorde provided for them? When our

Deu. 6. 5. 6.

7. & 31. 13.

1. King. 17.

10. &c. 1.

2. King. 4. 1.

&c.

Loken 4.53. Sauour Christ had restored the Rulers sonne to his health, the Ruler beleued and all his Familie. After *Zackew* had receiued *CHRIST* into his house, and was conuerted: saluation came to the same household.

Ad. 10.44. To bee short, when *Cornelius* the Centurion embraced the Gospell, his Familie also beleued and were baptized, and the holy Ghost fell vpon them all, which heard the preaching. And how well that house was ordered, where *Timothie* was brought vp, his knowledge in the Scriptures
2.Tim. 1.5. from a childe can witness.
Co 3.15.

And this is also a point worthy to be remembered, that the Lord, by his Prophet *Ezechiel*, calleth the childre of the Israelites, which they had begotten, *His children*, because they were partakers of the promises, and signed with the seale of his Couenant: and the Prophet calleth them,
Eze. 16. 20.
 21. *His children*, because they were partakers of the promises, and signed with the seale of his Couenant: and the Prophet calleth them,
Psal. 127. 3. *The inheritance of the Lord.*

Such Parents therefore, as bee Christians, must know, that their children are also the children of *GOD*. and partakers of those blessings, that are promised to them, in Christ Iesus their Sauour: and therefore they shall doe great iniurie to *GOD* himselte, whose children they are if they shall not see them carefully brought vp in his feare: and much more, if they, as before time, many haue done, bequeath them, and in a manner, consecrate and sacrifice them, to the seruice of men, by thrusting them into Abbeyes, Munckeries, Frieries, Nunneries, and Semina-

See more of
this point in
the vse and
necessitie of
catechizing.

Seminaries, there to be brought vp, and remaine in perpetuall bondage of ignorance, in superstition and idolatric.

The second point is , that Fathers and Mothers doe nourish and traine vp their Children in shamesfastnesse, hatred of vice, and loue of all vertue.

They be charged by the first Commaundement, to feed, to nourish, and to bring vp their children, to teach them the principles and seed of Christian religion, to see they learne the Catechisme, to teach them to praise God before and after meales, as also to teach them by little and little, and by often repetitions, to vnderstand wherefore the Sacraments were instituted: to teachethem manners, how to behaue themselves decently in their going, in their speaking, and gesture of their bodies: how to order themselves reuerently in the Church: how abroad in all places, and towards all men, in all honest companies: and so to begin some conscience in them. For it were better for children to be vnborne, then vntaught.

Now contrarie to this, is, when parents suffer their children to haue their will from the beginning: when they discourage and daunt them by seueritie, and by being too hastie with them, when they let the common ignorance of the word to be rooted in them, and haue no care to frame them to learne Truth and godlinesse, and so to prepare them, to be apt to

*Deut. 6. 20.
Exod. 12. 26
Ez. 23. 14.
The proper
dutie of good
parents to their
children, is to
nourish them
loberly, to
keepe them vnder
obedience,
& to teach
them good
manners.*

receiue profite from the publike ministerie.

It is therefore meete for all Fathers and mothers, if they will haue ioy of their Children, that then they correct them when they doe amisse, and keepe them in shamesfastnes, hatred of vice, and loue of all vertue, according as the wise men in sundrie places.

*Prou. 22. 13.
 & 19. 18. &
 26. 15. 17.
 & 22. 6. 15.
 & 13. 24.*

For as the common Proverbe is, *Byrch breaketh no bones* ; neither doth moderate correction bring daunger of death : but oftentimes it bridleth and keepeth backe the childe, that otherwise would runne headlong into hell, and so is a meane to saue his soule.

For the fountaine of all vertue, and chiefe of all mans felicitie, is good instruction, and right bringing vp. And contrariwise, children euill brought vp, bring shame and great heart-broke to their parents.

As olde *Elie* was corrected himselfe, for not correcting his tonnes, which is a notable example, necessarie for all parents to imprint in their hearts, that they may see their Children well taught & corrected, least they procure the wrath of God to fall vpon them, as did vpon this *Elie*, who honored his children aboue the Lord, and therefore the Lord cut him and them off.

*1. Sam. 2. 12
 & 2. 12. 13.
 14. & 4. 11.
 1. Kin. 1. 5. 6*

For the comfort hee had of his Sonnes was this : the Arke (the witnesse of the Lords presence) was lost, thirtie thousand of the people slaine, his two sonnes *Hophni* and *Phinehas* killed ; himselfe, when newes thereof came vnto him,

him, for sorrow fell backe-ward, and brake his necke: vpon this, his Daughter in law fell in trauell, and in trauell dyed: the remnant of his House was glad to craue and begge, for a small peece of siluer, and a mortell of bread.

Also the two and fortie children, that mocked *Elisha*, the Lordes Prophet, saying, *Come vp thou Bald-Head*: were rent in peeces with Beares. Thus we see, that children vntaught, and vnchastised, bring shame and confusion to their Parents.

2. Kin. 2. 23.

24.

Let them therefore alwayes remember this, How children that they prouide and bestowe diligent labour, should be that their Children bee forthwith instructed in vertue and godlinesse; whilest their wittes are yet voide from cares and vices, and whilest their Age is tender and tractable, and their mindes flexible, and ready to euery thing: for then they will keepe fast good Lessons, and vertuous precepts, if they be taught them. For this is certaine, that wee remember nothing so well, when wee be olde, as those things wee learne in young years.

Hold thy children in awe, and they shall haue thee in reuerence.

It shall be conuenient and profitable therefore to handle the waxe straight way, while it is moyst: to season those earthen vessels with very good liquor, whilst they are newe: to dye, and litte the Wooll, while it is faire and white, and not defiled with any spottes. The Emmets, or Pis-mires are not taught to gather into their holes or Hillockes in Summer, whereby they

Prov. 30. 25.

& 6. 6. 7.

Should liue in winter. Bees learne not to make their cels, to gather iuyce, and to make honey: but all these things be done by instruction of nature. So euery liuing thing, the lesse meete it is to learning, so much the more it hath of natieue prudence. But man neither can eate, nor goe, nor speake, except he be taught. Then if fertile fields, for want of Tillage waxe barren: if trees being neglected, either bring forth no fruit, or else the same vnsauourie, without diligence or grafting and pruning: If Dogs be vnmeet to hunt, the horse and oxen vnapt to the Plough, except mans diligence bee put thereto: How vilde then and vnprofitable creatures would children become, except diligently and in due time they should be fashioned by good bringing vp: What a shame is this for any man to take great care to haue his dog well taught, his horse well broken, his land well husbanded, his house goodly trimmed, & richly furnished: and yet to haue his Childe shamefully rude in manners, and altogether void of all garnishing and instruction of vertue and godlinesse: What a great folly and madnesse is this, for a Father to take great care and thought how to get mony and possessions, and to haue no regarde of his child, for whome the same is gotten: This is no lesse shame to heare, then if a man taking thought for the shooe, would set nought by the foot: or with greate care and studie would provide, that there should be no fault in the childes garment,

garment, not regarding the health of his body. This is (as the common saying is) to be penny-wise, and pound-foolish: to saue a stiecke, and burne a house: to saue a ioynt, and lose the bodie. But oh vaine man, hast thou more care and desire to leaue thy sonne faire buildings, and full of lands, then for to instruct him in the way of godlinesse, and so leaue him a vertuous conscience? Hast thou rather a desire to hoord vp treasure for him, with rust and moth to be consumed, then to teach him the knowledge of God, which will not canker, but last for aye? Most parents (a pittifull thing to remember) be louing to the bodies of their children, but their soules they care not for: they desire their welfare in this world, but they passe not what they shall suffer in the world to come. Yea fathers prouide lands, rents, reuenues, great annuities, fees and offices, for their children here: but alas, fewe prouide, or be carefull to haue them brought vp in vertue, and the feare of God. For the losse of their liues and bodies, they will sore bewaile and much lament: but the health and saluation of their soules, they make no reckoning of. If they see them poore and sicke, they sorrow and sigh; but though they see them sin, and greatly displease God, they are nothing grieued. It behooueth, that parents doe carefully obserue, vnto what vices their children are most inclined, and so by good meanes admonish and drawe them from their sinne. As
parents

parents be carefull to provide temporall things for their childrens bodies, which are transitorie: so much more carefull ought they to be to provide spiritual things for their soules. And as they be diligent to keep the bodies of their children from fire and water, when they be young: so much more they ought to take care, that their soules be not poysoned with vices, and false and errorious doctrine, when they come to yeares of discretion: and this is the most acceptable seruice that they can doe to God. Children are called the fruit of their parents. Therefore, as a good tree is knowne by bringing forth good fruit: so parents should shew their goodnes in the good education of their children, which are their fruit.

Psal. 127. 3.

Mat. 12. 33.

To teach a child in the trade of his way, as *Salomon* commaundeth, *Prou. 22. 6.* is, not onely to instruct him vnto godlinesse, but also vnto all other humaine duties: wherefore this dutie then belongeth vnto parents, and they are bound to doe it. For who should teach and informe the childe, but they which haue the gouernment and commanding of him? But it is well knowne, that parents onely haue the gouernment and commanding of their children, or such as they shall procure for their better education, and therefore this charge and dutie lieth vpon them, and they must look vnto it. Againe, this is apparant euen by the generall law of nature, which hath taught the very brute beasts

R. 2. 1.

beasts to bring vp their youg. And further, this durie is yet enforced from the opportunitie of the thing commanded. For euen as a plant will sooner take nourishment, and thrue better in the soyle where it first grew or sprung vp, then in any other ground, because it liketh his owne soyle best : so children will sooner take instruction and good nourture from their parents, whom they best like, and from whom they had their first being, then from any other : and therefore you parents are in fault, if your children be not well taught. For whatsoeuer good cometh from the parent to the child, is naturall and kindly, no otherwise then the warme milke from the mothers dugges : you shall sooner be heard of your children, then either the sage counsell of the ancient, or the forcible and mouing speech of the learned. Lastly, the rule of iustice doth require, that euen as the first parent *Adam*, and so all other after him, *Gen. 5.3.* haue beene a meane of falling to all their posteritie, in the begetting of children in their owne image, which according to law of creation, should haue beene borne Gods Image : so now in lieu of this all parents should lend their hands to lift them vp againe, & neuer cease, vntill they see in some measure, the beautie of the first Image, and the vertue of the second *Adam*. This is confirmed by many testimonies of Scripture, as amongst other these doe proue. *Deut. 4.9.* and *11.18, 19.* *Ephes. 6.4.* *Psal. 78.5.* And because

because this dutie of parents, is many times committed to Schoolemaisters, to Maisters of Families, to Dames, to Patrones, and Guardians, and such like: they must therefore vnderstand, whosoever they be, that they are bound by the voyce of the almightie, to performe and to doe the dutie of parents, to all such as are committed to their charge, as if they were their owne children.

Now, the vices which some parents commit, in not performing these duties before and after named, and ought of them to be eschued, are these.

1. First, the ignorance of the parents: as if they be so rude, that they be not able to teach their children, then they greatly offend God in the breach of this so necessarie a dutie: & therefore they must indeuour to get so much nurture and knowledge, as that they may be able to instruct others vnder them.

2. The second vice is, the prophanenesse of many parents, who, so they may prouide liuelihood and necessities for their children, they care for no more.

3. The third vice is committed of such poore parents, which make no great choise with what Maisters and Dames they place their children, so they may haue meate and drinke inough, and wages thereto competent, and are neither back-beaten, nor belly beaten, as they say. Alas, such poore children, while they serue
for

for their bellies, they may loose their soules, because they want godly maisters and dames to giue them wholesome instruction, to hold them in by good example, and to gouerne them continually in the feare of the Lord. Wherefore here let all Parents learne, that it is their dutie to make choise of such maisters and dames for their children, as are godly and religious, wise hearted, such as are both able and well disposed, to traine vp youth in all good nurture, and Gods seruice: and not onely this (for the greatest care of all lieth vpon the parents) but also they must so often as conueniently they may, repaire vnto them, and see how they profit, and holde them vp by their good counsell, and be carefull to intreate those which haue the gouernment of them, to be good vnto thē, in this chiefe point about the rest. For (as Salomon saith :) *Life and death is in the power of the tongue*: so we may well say, life & death is in the education of our children. If they be well brought vp, it shall be life vnto them: but if it be otherwise, they are trained vp to euerlasting death.

4. The fourth vice is, the fault of many maisters and dames, who make no further reckoning of their seruants, thē they do of their brut beasts. For so long as their worke and businesse be well done by them, they care for no more, and they will teach them no further, then may serue for their owne turne and benefit: that is, to be a profitable seruant vnto them. Such
maisters

maisters make their seruants drudges to the world and the diuell: and the life of such youth dieth while it shooteth vp. All these sin & trespass against the will and word of God, because they are contrarie to good nurture and godly instruction. Parents must be very carefull that their children may learne some occupation, or profession of life: and this is either mechanical, which we call handicraft: or liberall, which is the learning of schooles: and the end of this is, either to get their liuing honestly, and in Gods ordinance, or else if they want no maintenance, to apply their profession and trade to the benefit of the Common-wealth. No childe of what birth or stocke soeuer he be, ought to want this instruction and bringing vp. If thou say, my childe hath no neede of any trade: yet the common-wealth and Gods Church, hath neede of him: for no man is borne for himselfe, but his friends will require one part, his kindred another, and his countrey the third. And if handicrafts like thee not, thou hast the liberall Sciences, of which no man euer was yet ashamed, but many haue made them their crowne of glorie. *Saul* was annointed king, while he was seeking his fathers Asles: and *David* was taken from the sheepefold, to feede with his wife-dome, and gouerne with his prudence that honourable people of the children of *Israel*. And againe, wee read that those two famous Prophets, *Elisha* and *Amos*, the one was called from

1. Sam. 9. 2.

Ec. 16.

II.

Psal. 78. 70.

71.

1. kin. 19. 19

Amos 1. 1. 2.

from the plough, and the other from keeping of beasts: which examples doe plainly teach vs that the great and reuerent God despiseth no honest trade of life, be it neuer so meane, but crowneth it with his blessing, to draw all good mindes to his holy ordinance. But now a daies, such is the pride of our hearts (a thing to be lamented through all our land) that many gentlemē's children may not be brought vp in any trade. Oh it is too base and beggerly for them: them must liue of their lands, they must maintaine their gentrie: a small learning will serue their turne: but in the meane while this ordinance of God is neglected, what miserie from hence ensueth? Who are the wasters of patrimonies? Who are the robbers and rousers in the Common-wealth? who are the deflowers of maidens? Who are the defilers of matrones? Who are the corrupters of youth? and to speake in one word, who are the seedes-men of all mischief in our countrie, but these children of gentlemen, who haue not been taught and trained vp in learning, or some occupation, while they were young? For euen as a weed, if it grow in a rancke soyle, will waxe out of measure noy-some: so these children comming of honorable and worshipfull parents, brought vp in ease, and pampered with the delights of gentrie, they waxe immeasurably vicious, and who may keep them vnder? neither lawes, nor Magistrates, nor any other good meane.

First,

Good maners
in speech.

First, Parents must teach their children to vse faire speech, not onely towards themselves, but also towards others, and to call their betters by a reuerent and an honourable name: 1. Sam. 25. 24. Mark. 10. 17. Pro. 16. 24.

Secondly, to speake modestly and humbly of themselves, and this point of good manners they may learne of that wise matrone *Abigail*, in 1. Sam. 25. 41. where we reade, that when she was sent for of *Dauid*, to be his wife, she first bowed her selfe to the seruants, and then made this lowly answere to him that brought the message: *Behold, let thine Handmaide be seruant to wash the fete of the seruants of my Lord.*

Thirdly, to admonish them louingly, to salute their friends and acquaintance, and generally all others, whom they take to be christians and brethren: which consisteth in praying well to others, wishing health and prosperitie vnto them. Luke 1. 28 40. 1. King. 1. 37.

Fourthly, to put them in minde, to acknowledge a benefit, where they haue receiued it, with giuing of thanks.

Fiftly, to teach them to confesse an offence where it is committed, with humble crauing of pardon. And example hereof, they may haue in that vertuous & faire spoken matrone *Abigail*, as they may reade in 1. Sam. 25. 23. &c. Oh that men and children saw what great dangers they draw vpon them by the neglect of this dutie, and might preuent it: and also what
gratious

gratious blessings they might procure both to themselves and others, by means of it, as this vertuous *Abigail* kept *David* from shedding innocent blood: saued her owne life, with the liues of her familie, and in the end was receiued to be a Princes wife, for the wise carriage of her selfe in this matter.

Againe, Parents must teach their children good manners, and ciuill behauiour, to rise vp to their betters, to vncouer the head, to make obeysance, to be courteous towards their equals, to be gentle and lowlie to their inferiours, and louing and kinde to all: this is no lesse needefull for youth, then their meate and their drinke.

Also to admonish them, to giue their elders and betters leaue to speake before them: *Iob. 32.45.* That they keepe silence while their betters are in place, vntill they be spoken vnto: and then they must make answer in few words, without vnnecessarie circumstances, and directly vnto the matter. And they may not be loude, babling, or hot in speech, but colde and milde: *Prouerb. 17.* Warne them, that they doe not interrupt or trouble others while they are in speaking, *Prou. 29.20.* Wherefore if children wil keep the bounds of good maners, they must not be streperous or troublesome in talke, but they must obserue and take their due time and course, and if there be any thing spoken vnto which they would willingly make answer,

S.

they

they must either courteously craue leaue of him that speaketh, or else they must carrie it in remembrance, vntill their turne cometh to speake, which is the better of the twaine. And further, they must giue an entercourse of speech vnto others: and so suffer others to speake by them: for there is a time to keepe silence, and so to heare others speaking, for he that will haue all the talke, passeth the bounds of good manners.

Good man-
resing-
sure.

Moreouer, Parents ought to teach their children, how to frame their gestures to a reuerent and durifull behauiour towards others: which consisteth in these points.

1. The first is to meete those that are coming towards them. And of this they haue an example in holy *Abraham*, Gen. 18.2. where it is said: *And he lifted up his eyes and looked, and loe, three men stood by him. and when he saw them, hee ranne to meete them from the tent doore. Againc, another example they may haue in King Salomon, sitting vpon his regall throne: 1. King. 2. 19. Bathsheba therefore went to King Salomon, to speake vnto him for Adoniah, and the King rose to meete her.*

2. The second is, to rise vp to elders and betters when they passe by them. And this is taught *Leuit. 19. 23. Thou shalt rise vp before the hoare head, and honour the person of the olde man, and dread thy God: I am the Lord.* But heere wee must warne you of a great abuse, which

which for the most part is committed in all Churches, and which tendeth to the high dishonour of God: which is this, that neither you your selues, neither your children, nor seruants, doe know the time of your duties, but you will then rise vp to men, when both you and they should kneele downe to God: as if one that is more honourable among you, shall come into the Church, while you are vpon your knees in prayer vnto God, presently you start vp, and leaue God, to reuerence men. Is this religion? is this deuotion becomming Gods house? is not this all one, as if a man should say, stay GOD heere comes in my father, my master, my worshipfull neighbour, and my good friend, to whom I am much beholden, I must doe my dutie vnto him, I must rise vp till he be past, and then I will come to thee againe? What is this but to preferre men before GOD? this doing plainely sheweth, that such are louers of men, more then God: and that such as take this dutie and reuerence vpon them, are robbers of Gods honour, and they shall answere him for it.

Is there no time to shew our dutie towards men, but euen then when wee are about Gods seruice? Why, know thou, when man standeth before God, how honourable so euer he be, he is but dung and filth, and not to be regarded in comparifon of him. And let Parents learne this wisdome, that while
S 2 they

they are taught their duties towards men, it is not to rob God of his worship: but there is an appointed time to every dutie and purpose: as Ecclesiastes in his third Chapt. well admonisheth: *Eccles. 3. 1. To all things there is an appointed Time, and a time to every purpose under the Heauen.* It is recorded of *Lenie*, to his eternall praise: Deut. 33. 9. that in Gods cause he saide of his Father and mother: *I see him not, neither knewe hee his brethren, nor his owne children*: Euen so beloued, our eyes and our mindes, and deuotions, should be so fixed and intent vpon God, when we are in his seruice, that we should not see or regard anyman in that while. And againe, we read in the second chapter of the Gospell after *S. Iohn*: Of our Sauour himselfe, who though hee was the most dutifull childe that euer was borne of woman, yet when he was about his Fathers businesse, he saith vnto his mother: *Woman what haue I to doe with thee?* which examples will teach vs, that when wee are about Gods seruice, all other duties must sleepe, and be laide apart.

Iohn. 2. 4.

3. The thirde Dutie of good manners to be obserued in their gesture, is to stand, whiles their betters are sitting in place; Example of this we haue in holy *Abraham*, of his entertaining of the two strangers, as it is written. *Gen. 18. 8. And hee tooke butter and milke, and the Calfe which hee had prepared, and set before them and stood by himselfe vnder the tree, and they did eate.* Well may *Abraham* be called the father of

of the faithfull, for giuing his children so good example.

4. Their fourth dutie, is to bend the knee, in token of humilitie and subiection : example of this, 1. King. 2. 19.

5. The fift thing is, that they giue the chiefe place to their betters, and to offer the same to others in courtesie. 1. King. 2. 19. Luke. 14. 8. 9. 10. Pro. 15 33. and 16. 18.

6. Their last durie is, to vncover their head. And though wee finde no example for this in holy scripture, as being not vsed in those former times : yet seeing the thing is ciuill and comely, and one of the speciall courtesies of our daies, we will confirme it also with the authoritie of Gods word : Phil. 4. 1. *Whatsoener things are honest, whatsoener things are of good report, those things doe.* And againe. 1. Cor. 14. 40. *Let all things be done decently, and according to order.* Now this kind of ciuilitie, is both decent and according to order, as also honest, and of good report : and therefore warranted and commended by Gods word, and so worthie to be followed.

Therefore if our children be not thus trained vp in nurture, while they be young, when they be old they shall be found so headstrong, and they will not be gouerned, but this consequent must needs follow, that all order shall be taken away, and then confusion must needs ensue.

For if nurture be neglected, then our elders and gouernours shall not be reuerenced: if they be not reuerenced, they will not be regarded: if they be not regarded, they will not be obeyed: and if they be not obeyed, then steps in rebellion, and euery one will doe what he listeth.

These vices and great abuses, are to be reformed, and with speede amended, not onely of many parents and masters themselues, but also that they labour with all diligence, that they may be redressed and amended in their children and seruants: first, the grosse ignorance in the grounds of Christian Religion, which yet remaineth in any Parents, Maisters, and their families, who giue themselues to sleepe in the Church, to talke one with another, to turne ouer their bookes there, and vsing of their owne priuate deuotions or praiers, in the time of public preaching and prayer, all which no doubt are grieuous sinnes and transgressions: and besides many absent themselues from holy exercises, and specially vpon the Lords day, then lying in their beds, haunting of Ale-houses and Tauernes, riding and going abroad about their worldly affaires, for pleasure and profit, being also wearie whilst they be present at prayers and preaching, seldom do they preuent or come before prayers, nay many come in the midst thereof, to the great disturbance of the same, and others that are there: and some againe before the
sermons,

Sermons are ended: other some after the prayers made, and before the singing of the Psalmes, and the vsuall blessing to be pronounced, depart thence, whereof they as well as those that tarric should be partakers, posting also out of the Church, as it were from a play, or may-game, as though they supposed that no more reuerence should be shewed there, then in other places or that some part of diuine seruice belonged vnto them, and not vnto other some, whereas in very truth, euery one ought to be a like partakers of the whole.

And how should we looke for any goodnesse from God, where this, that is the seede of, all sin, and the nurse of all abominations raigeth and swaith so much?

Let such as are fathers and mothers, and haue children, know in what sort they must be carefull for them. Their children are the good blessings of God, they be members of the body of Christ, & the sonnes of God. The kingdome of heauen belógeth to them. God hath appointed his Angels to guide and leade them, and to shield them from euill: and their Angels be in the presence of God, and do behold the face of their father which is in heauen. They be fresh plants of the Church. Who knoweth what necessary instruments they may be in the house of God? It is not inough to feede them, to cloath them, & to nourish their bodies with necessarie sustenance.

Mat. 18. 10.

For the heathen doe this, which know not God: and the sauage and brute beasts, and the birdes, which haue no vnderstanding, they breed vp their young ones, and are tender and painfull to provide for them. The Assc though she be dul, the Beare and Lion, though they be wilde and cruell, yet seeke they far and neare to get wherewith to help their yongg. Therefore, if their be any, or can be any, which doth forsake and leaue his owne, hee is more beastly then the foolish Assc, and more vnnaturall, then most cruell Beares and Lions, and Tigers.

But in this behalfe, men are for the most part ouer carefull: For this cause many builde their houses with blood, and seeke possessions by iniquitie: they ioyne house to house, and field to field and will dwell alone vpon the earth: they oppresse the poore and nedie and doe wrong to the Widdow and the fatherlesse: they make mony their God, and spoyle one another: and all to provide for their children. This is the couer and cloake for all their mischiefes, they may not leaue their children vnprovided for

Esay. 5. 8.
Esay. 24. 1. Vnhappie are such fathers: which in this sort care for their children, by the ruine and spoyle of the needie and innocent, and so breake the commandements of God: because their portion shall be with the wicked in the lake that burneth with fire and brimstone. And vnhappy are their children, because they are partakers of their Fathers Wickednesse, and therefore

therefore shall also be partakers of punishment with them.

The Prophet David saith : *I have seene the Psal. 37. 35.*
wicked strong, and spreading himselfe like a greene
Bay-tree: Yet hee passed away, and loe, hee was 36.
gone, and I sought him, but he could not be found.
 His roote was deepe, his sticke strong, his
 branches broad, hee spread ouer and shado-
 wed the whole countrie: yet hee passed away :
 he departed, his sonnes died, his house soone
 decayed, and his name was in little time quite
 forgotten.

Oh, how much better then is it, to furnish the
 mindes of our children, and to instruct them in
 godlines, to teach them to know God, to leade
 their life vertuously, and to rebuke them, and
 chastise them for ill doing?

The beginning of wisdom, is the feare of *Psal. 111. 10*
 God. Let them then learne, what that good and *Prou 9. 10.*
 acceptable will of God is. Shew them the way
 in which they shuld walke, that they go neither
 to the right hand, nor to the left. The word of
 God is pure, and giueth vnderstanding to the *Psal. 119. 7. 8.*
 simple: it is a light to their foote steps: it teach- 6. & 119. 6.
 eth those that are young to amend their waies. 105.
 For children by nature are darkenesse, and can-
 not see except they be lightned with Gods
 word.

And therefore Salomon saith : *Catechise a Prou. 22. 6.*
childe in his youth, and hee will remember it when
he is old. This is the right blessing, when fathers
 and

and mothers giue to their children, when they cause God to blesse them too.

Mat. 21. 15. When Christ came into *Ierusalem* the young
 16. children receiued him: They cried, *Osanna to the
 sonne of David, Blessed is hee that commeth in the
 name of the Lord.* Christ giueth witnes of them:

Psal. 81.] By the mouth of babes and sucklings, hast thou set
 forth thy praise. The words of the little and simple
 children, were able to confound the wisdom of the
 Pharises. Thus were they taught from their cradle,
 so carefull were their godly parents for them.

Contrariwise, they cannot haue any wisdom,
 that dispise the law of the Lord. They become blinde
 and wicked, and abhominable in all their waies. They
 haue no sense nor feeling of the will of God. They
 cannot know light from darknes, nor God from *Belial*.
 Such were the children that derided *Elisha*, as also
2. Kin. 2. 13. *2. Sam. 16. 1* *Abson*, whose heart *Sathan* had so possessed
 with the spirit of pride and ambition, that he went
 about to depose his father from his kingdom. So also
 his brother *Adonijah* vsurped the kingdom of his father
David.

1. King. 1. 5. Another care, which a father ought to haue
 of his children, is to traine them vp in study and
 vertue, and of a godly life. *Blessed are the pure in
 heart, for they shall see God.* They which keepe
 not this way, are the children of wrath. Herein
 standeth the whole profession of a Christian

1. Thess. 4. 7. life. For God hath not called vs to uncleanness, but
 vnto

vnto holinesse. This is the will of God, and this is our promise made vnto him, that we serue him in holinesse, & righteousnesse all the daies of our life, that we increase in vertue, and grow from grace to grace. *Luk. 1.74.* 75.

A wise and louing father which sendeth his sonne to a dangerous iourney, either by sea or land: first instructeth him with aduise, and telleth him in what sort he shall auoyde perils. Take heede (saith he) the way is dangerous, which thou must passe. The sea is terrible, the waues rise vp as high as heauen, and by and by, thou shalt see a pit as lowe as hell. The sands may swallow thee, the rocks may destroy thee. Thou shalt passe by huge mountaines, and through a wilderness, where theeues will assault thee. Thy heart will quake. Thou shalt crie for succour, and find no man to helpe thee. In these and these places hath many a good mans childe beene cast away. Oh take heed (my son) thou art the staffe, and the comfort of mine age. If ought come to thee otherwise then well, I shall soone end my daies in sorrow.

If a father be thus carefull that his childe should escape worldly dangers, hee must be carefull of spirituall dangers, in which whosoever is lost, is lost for euer. Therefore, thus, or to this effect, will he say to him: Oh my sonne vnderstand what God hath done for thy sake. *1. Pet. 5.8.* Take heed to thy selfe. The world is all ouer- *Iam. 4.7.* strawde with snares. The diuell raungeth and *Pro. 18.10.* seeketh

Psal. 50. 15. seeketh whom he may deuoure. Giue no ground to him, but resist him and hee will flie from thee. Be strong in faith. The name of the Lord is a strong tower of defence. Call vpon him in the day of thy trouble, and he will deliuer thee. He will giue thee of his spirit. Take heed my sonne, and be not deceiued, let no wilfulnesse cast thee away. If sinnes intice thee be not a companion with them in wickednesse. Fashion not thy selfe to the likenesse of this world: for the world passeth away, and the lust thereof. He that loueth this world, the loue of God is not in him. Be not like vnto them that perish. Thou wast conceived and borne in sinne. Thou art by nature the child of wrath: but God made thee meete to be partaker of the inheritance of the Saints in light, & hath deliuered thee from the power of darknes: and hath translated thee into the kingdome of his deare sonne Receiue not this grace in vaine, but cast away the works of darknesse, and put on the armour of light. Be renewed in thy heart, and in thy spirit, that it may appeare I haue bin carefull for thee. Thus a carefull father seeketh to traine vp his sonne, and to nurture him.

Pro. 1. 10. 11
Rom. 12. 2.
1. Ioh. 3. 15.
Psal. 51. 5.
Ephes. 2. 3.
Col. 1. 12. 13
2. Cor. 6. 1.
Rom. 13. 12.

Now there be some necessarie meanes and helpes, whereby godly parents may the more effectually and vertuously bring vp their children according to the directions before spoken of, as these:

First, not to suffer their children, and youth to haue

haue their owne will. For Salomon saith, Prou. 11.20. *They that are of a froward heart, are abomination vnto the Lord.* And againe, in the 29. Chapter, verse. 15. *A childe set at libertie, maketh his mother ashamed.* But what will some be readie to answere in this case? Oh hee may be broken of that time enough afterwards. But what saith the wiseman, Eccles. 25.27. *Giue no passage to the waters, no not a little.* The heart of a childe is as the violent waters. And as those which haue experience in keeping and repairing the sea banks, can easily tell vs, that if the raging waues should be suffered to breake ouer but one tide, they should hardly in many daies recouer it againe: so if thou sufferest thy chilles affections to haue the full swinge and course, yea but a small season, thou shalt hardly or neuer againe winne this breach.

2. The second meanes is, moderation in diet, not to pamper children with too much meat, or that which is delicate, but to giue them that which is holefome and sufficient, and no more. For excesse breedeth diseases, both in bodie and minde, maketh them gluttons and drunkards, consumers of patrimonie, and this vice draweth a thousand more with it: and euen as the fattest soile bringeth forth the rankest weeds, so pampered children brought vp without due gouernment & discipline, thrust forth the greatest and most ouergrowne vices.

3. The third helpe is, not to cloth them
with

with costly apparell; or to attire them with new fashions. For this againe is contrarie to the nature of paines and labour, and stirreth vp pride. For euen as soft flaxe is soone on fire: so youthfull nature will soone be inflamed with this vice, as lamentable experience too much teacheth at this day. For, from whence cometh this disguised and monstrous apparell, but from wanton and dissolute education of youth? This is the speciall sinne of England, and if any thing be the ouerthrow of it (which God for his mercie turne away) it will be this: the land is too heauie of this sin. For the pride of all nations, and the follies of all countries are vpon vs, how should we long beare them?

Esay 14. 12.
Zoph. 1. 8.

How art thou fallen from heauen, O Lucifer, sonne of the morning? And it shall be in the day of the Lords sacrifice, that I will visit the Princes, and the Kings children, and all such as are clothed with strange apparell.

4. The fourth helpe is reprehension, or chiding. And this is taught. *Prou. 29. 15. The rod, and correction giue wisdom.* Whereby the rod, is vnderstood chastisement, and by correction is vnderstood, chiding or reprehension. The want of this helpe was the viter spoyle and vndoing of *Adonijah*, as may be scene, *1. King. 1. & 2. chapters.* And here we cannot but iustly find fault with most parents, who though they be somewhat carefull for their children while they be tender: yet when they be come to some
yeares

yeares of discretion, as to fifteene or sixteene, which time is most fit for reprehension, because then by all reason it should soonest enter, and which time againe is most dangerous, because then our affections are most strong in vs) oh then they be growne to mens and womens estate, they may not be reprehended, they may not be disgraced. But know thou, oh wise parent, that so long as thou hast a child, so long thou art a parent : and so long as thou art a father, so long thou must carry a fatherly authority and power ouer him.

5. The fift helpe, is chastisement, and it may well be called a helpe, because where reprehension will not serue, that must helpe : and this must be vsed in order and method, as the skillfull Physition will not giue his strong & bitter pill before his preparatiue, lest the working of it should be hindered by the stubborne and indurate obstructions : so the wise parent in curing his sonnes vices, must not strike before he hath reprehended or preadmonished : least either he be too much cast downe and discouraged, or waxe obstinate. This kind of physicke, as it is more strong then the former, so it hath a more forcible and excellent working. For great is the godlinesse in that seueritie, by which the power of sinning is taken away. And againe, *Salomon* in the 22. of the *Prouerbes*, verse 15. saith more worthily : *Foolishnesse is bound in the heart of a childe, but the rod of correction shall*

shall drive it away, And againe in the 13. chapter, verse. 24. *Hoe which spared the rod, hateth his sonne:* that is, he is an enimie vnto him. Wherefore know thou this, O thou father, that when thou seest thy sonne dangerously sicke with the disease of sinne, and doest not vsc this help and remedie, which God in his holy word hath prescribed vnto thee, thou art accessarie to thy childes death, as an enimie, and his blood shall be required at thy hands: because where thou mightest haue saued him, thou hast wilfully cast him away. For Gods loue (good parents) looke to your children.

Oh that parents had lesse carnall affection, and more wisdom: for euery parent is blind in his owne children.

Oh, is it not a pittifull thing, that parents should themselues make graues for their owne children, & burie them quicke without all compassion, and thinke they doe well in it? And is it not a follie aboue all follies, that while the parent layeth his hand vpon his childes mouth, to keepe away the colde winde, he presseth it downe so hard, that he stranglcth him therewith? Thus many a father and mother in the world, haue killed their deare ones by their inordinate loue and cockering of them, and thus many poore infants must still be murdered, because parents will not be warned.

Parents are bound by the law of nature to loue their children: for what a crueltie were it,
not

not to loue them that they haue begotten and borne ? But yet wisedome requireth, that they somewhat dissemble and hide their loue (special-ly to those children that bee of some reasonable discretion) least they should take boldnes there-upon, to doe what they list.

For if wee well consider of mans Nature, that it is euill euen from his birth, we shall then finde the young childe which lyeth in the Cradle, to bee both way-ward, and full of Affections : and though his bodie bee but small, yet hee hath a great heart, and is altogether inclined to euill : and the more hee waxeth in reason, by yeeres, the more hee groweth proude, froward, wilfull, vnruilie, and disobedient. If this sparkle be suffered to increase, it will rage ouer, and burne downe the whole house. For wee are changed and become good, not by birth, but by Education.

Gen. 5. 6 & 8.
28.
Mat. 15. 19

For like as planting and carefulnesse hath great power in all growing things : Euen so, hath Education greater vertue and strength : yea, and better fruite in the diligent bringing vp of children.

Therefore Parents must bee warie and circumspect, that they neuer smile or Laugh at a nie wordes or deedes of their Children, done lewdly, vnhonestly, naughtily, wantonly, or shamefully, nor to kisse or commend them for so doing. For Children will commonly accu-
stome themselves vnto such things, as they

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shall

shall see and perceiue to be pleasing and delightfull to their Father and Mother. Therefore they must correct, and sharply reprove their children for saying or doing ill, and make it knowne vnto them, that they bee neither well pleased, nor contented with their so doing, but that it greatly disliketh them. And againe, on the other side, let them kisse and make much of them, whensoever they shall see or heare them doe any thing that is a signe of goodnes.

But such is the fond and too much cockering affection of some parēts towards their children, that there is more neede in these dayes, to teach and admonish thē not to loue them too much, then to perswade them to loue them. For *Dauids Darling*, was *Dauids Traytor*.

2 Sam. 15.

all, & 18.35

And this is the manner of *GOD*, and his iust iudgement, that when any Father or Mother be- ginnes, (as it were) to set their Childe, or anie thing else, in the roome of *GOD*, and so loue the same aboue him which gaue it, either to take away the Childe, or the thing, or else to take away the Parents, before they prouoke him too much. For as the Ape doth (with too much embracing) well nere kill her young whelpes: So likewise, some vndiscreet Parents, through immoderate Love, and over-much pampering and cherishing, doe vtterly spoyle and marre their Children.

Therefore, if Parents would haue their Children liue, they must take heede that they loue

love them not too much : For the giuer is displeased ; when the gift is more esteemed then hee.

Wee may see by experience, how that manie children of good wit and towardnesse, are married and spoyled for want of good education, and so get those vices from their tender yeeres, which all their life after doe for the most part accompany them.

For when Parents doe either too much cocker their Children , or by their lewde example allure to naughtinesse, or neglect due instruction ; what other thing (I pray you) can come to passe, then which we see in Trees, which from the beginning being neglected, become crooked and vnfruitfull ?

Contrariwise, they that are pruned, erected, ordered, and watered, with the hand and cunning of the Husbandman, are made straight, fertile, and fruitfull. So that the manner of life, education, and custome, are of great importance to moue to vertue.

What a great follie is it in Parents, to toyle themselves, and be occupied in getting Riches, and to bee nothing carefull for their Children, for whose sake Riches are gotten ? Assuredlie there can none more precious, and better Heritage be left vnto Children, then if they bee well and vertuously brought vp from their tender Age, and be rightly instructed vnto vertue from their infancie. This patrimonie remaineth with

Two things
which much
hinder good
education.

them continually, nothing at all subject to the stormes and Troubles of Fortune. But wee see two speciall causes, why some Parents doe more negligently provide that their Children bee instructed; to wit, too much cockering, and nigardship.

In cockering, Mothers doe more often offend, and especially, those which haue but fewe children.

These doe like as if some Husband-man should refuse to Till his Fielde, because hee hath but one onely. Who could suffer this mans sollicit and peruersenesse of Iudgement?

Is it not much more to be Tilled, because it is onely one?

Yes verily, that so the profite and increase of one, may recompence the want of manie: Euen so, after the same sort, wee may iudge it to be the dutie of Mothers, so much more diligently to bring vp their children, by how much they are fewer.

The fewer the
children, the
more diligent-
ly to be cared
for, that they
bee well
brought vp.

But wee see what doeth let Mothers, that they loue their children more deerely, then that they can suffer them to be an houre out of their sight: but this is cruell Loue, so to loue their children, that they (should be as it were) giuen ouer of their Mothers vnto all naughtinesse; of which peruerse and cruell Loue, not a fewe shall suffer the iust punishment, which with great griefe of minde, and with teares shall bee compelled to see the vbrideled wantonnesse, and vngra-

vngratiouſneſſe of their Children, vnto which they doe now, (all too late) goe about to provide a remedie.

On the other ſide, niggardſhip is oftentimes greater then that Parents will not beſtow the coſt.

The ſecond
cauſe which
hindereth
good educa-
tion.

Whatſoeuer is ſpent vpon Horſe-keepers, or horſe-breakers, fooles, minſtrels, dogges, hawkes, &c. that, ſome thinke, well beſtowed: but if they ſee any thing to be ſpent about inſtructing their Children, they thinke all ill beſtowed, and are much more carefull that an horſe be well framed to vantiſg and leaping, then that their childe be well inſtructed to vertue.

This inconuenience cometh to the minds of children if they be not well brought vp: that they become ſeruil, and lie open to all ſinne and naughtineſſe,

For if a man leaue his field vtilld, he ſhall find it to haue brought forth ſearne and thiſtles, and ſuch vnprofitable weedes: after the ſame ſort, if he ſhall leaue the wits of his children vnlooked vnto and vnexerciſed, hee ſhall be ſure to reape moſt abundant fruite of wantonneſſe and vngratiouſneſſe.

The holy Ghoſt ſpeaking in the Scriptures of fooliſh ſonnes, as that he that begetteth ſuch a one getteth himſelfe ſorrowe, and that the Father of a foole hath no ioy: Prou. 17. 21. meaneth it not ſo much of Naturall fooles, or idiots

and such as are destitute of common reason (although it is true, that is a lamentable iudgement of God, and a heauinesse to the parents of such a childe) as of wicked children, such as either are ignorant in the word, or not knowing how to order one right steppe to the Kingdome of God: or else hauing some knowledge, abuse it to maintaine their carnall lustes and appetite.

For this cause, it would grieue parents to haue naturall fooles to their children, or such as either in some imperfection of nature are dismembred, or deformed, and misfigured in the parts of their bodie: so much more should it grieue them to haue such children, as either for want of knowledge and heavenly wisdom, cannot walke in the feare of God, or abusing the knowledge giuen them, prostitute and giue themselves to all sinne and wickednesse.

It is marueilous how greatly parents can bewaile the want of one naturall gift, proceeding of some imperfection, and how easily they can passe over without any grieve, the want of all spirituall graces, springing from corrupt education.

In like manner is it strange, that men can take the matter so heavily, when their children breake into such offences, as either haue open shame or ciuill punishment following them: and yet can make no bones, but passe over such
sins

sinnes as are against the Majestie of God, accompanied with everlasting confusion, & unspeakable torments?

Wherein, what doth the most part of men bewray, but their great hypocrisie, in that neither their ioy, nor their griefe is sound to their Children; and that they loue themselves more in their Children, then either their saluation, or the glorie of GOD: the tender loue and care whereof (no doubt) did increase the sorrowe of *David*, for the death of his sonne *Abolon*; who was not so much grieved for the losse of a sonne, as for that vntimely ende of his sonne to whom the time of Repentance for his saluation, and the glorie of God, was denyed, which happily, if hee had liued, his Father *David* might haue reioyced in.

2. Sam. 18.

33.

Let Parents therefore learne to correct their affections to their Children, and bee grieved for ignorance, impietie, and sinnes; whereof either their carnall copulation, the not lamenting of their Naturall corruption, the want of Prayer, and holy seede, or prophane education, armed with the wrath of God, may bee a most iust occasion.

Can Parents hope for a holie posteritie? or doe they maruell if the Lord crosse them in the Children of their bodies, when they make as bolde and brutish an Entrance into that holie ordinance of the Lorde, as is the meeting of the neighing-Horse with his mate? when being

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ioyned

ioyned in that honourable estate of matrimony, either as meere Naturall men, without all knowledge of God, they beget their children: or as too carnall men without the feare and reuerence of the Lorde, neither bewailing their corruptions which they receiued of their Ancestrie: nor praying against their infirmities which may descend to their posteritie, they abuse the marriagebed.

Lastly, when having receiued the fruite of the wombe, they haue no care, by good and vertuous bringing vp, to offer it to the Lorde, that their Childe by carnall generation, may be the childe of God by spirituall regeneration;

Surely no: and yet men looking vp to God his providence and secret counsell, without all bethinking themselves of their corrupt generation, from which their children are descended, without all looking backe into their wicked and godlesse bringing of them vp wil fret against their sinnes some against their children: yea, often they will correct them, and that to serue their owne corruptions, not so much grieved for that they haue sinned against God, as that they haue offended them.

Christians therefore must know, that when men and women raging with boyling lust, meete together as brute beasts, hauing no other respect then to satisfie their owne carnall concupiscence, when they make no conscience

to sanctifie the marriage bed with prayer, when they haue no care to increase the Church of Christ, and the number of the elect, it is the iust iudgement of God to send them either monsters, or naturall fooles, or else such as hauing good gifts of the minde, and well proportioned bodies, are most wicked, gracelesse, and prophane persons.

Againe on the contrarie, we shall finde in the word of God, that noble and notable men commended vnto vs, for rare examples of vertue and godlinesse, were children asked and obtained of God by praier.

Our first parents *Adam* and *Eue*, being humbled after the birth of their wicked sonne *Caine*, obtained a righteous *Abell*: of whom, when by his bloodie brother they were bereft, they receiued that holy man *Seth*. *Gen. 4.2.25.*

Abraham, begetting in the flesh, had a cursed sonne *Ismael*, but waiting by faith for the accomplishment of God his couenant, he obtained a blessed *Isaack*. *Gen. 21.2.*

Isaob not content with one wife, according to the ordinance of God, was punished in his children: yet afterward being humbled, he receiued faithfull *Ioseph*. *Gen. 30.24.*

Elkanah and *Hannah*, praying and being cast downe, had a *Sammel*, that did minister before the Lord. *1. Sam. 2.9.*

Dauid and *Bathsheba* lamenting their sinnes, obtained *2. Sam. 22.*
24.

2. *Sam.* 22. obtained *Salomon*, a man of excellent wisdom.

24.

Luke 1. 13. *Zacharia* and *Elizabeth* fearing the Lord, received *Iohn* the *Baptist*, a fore-runner of Christ.

Looke what sinnes parents haue receiued, naturally, without God his great blessing, without prayer and humbling of themselves, they shall conuey them to their posteritie. And although the Lord graunteth sometimes ciuill gifts vnto the children of naturall and carnall men: yet for the most part they receiue their naturall sinne.

But if the children of God, by regeneration, doe see into themselves, and lament their sinnes of generation, praying that their naturall corruptions may be prevented in their posterities, they shall see the great mercies of God, in some measure, freeing their children from the same.

Now when thou shalt see such sinnes to be in thy children, enter into thine own heart, examine thy selfe whether they are not come from thee: consider how iustly the hand of God may be vpon thee: and when thou wouldest be angry against thy child, haue an holy anger with thy selfe, and vse this, and such like meditation with thine owne soule: Lord, shall I thus punish mine owne sinne, and that in mine owne child? shall I thus persecute the corruptions of my ancestors? nay, I see (O Lord) and proue
that

that thou art displeased with me, for the too carnall conception of my childe: I lay then in some sinne, I asked it not of thee by praier: be mercifull vnto me (O Lord) and in thy good time shew some pittie vpon my child.

Thus thinking, thou goest about to correct nature in thy childe, which he could not helpe, arming thy selfe with prayer, repenting with *Jacob*, thou shalt be so affected, as desirous to draw thy child out of sin, yet with the mildest meanes and least rigor.

And one thing is most wonderfull; that some will teach their children to speake corruptly, and doe wickedly, whilest they are young, and yet beat them for it when they are old.

Again, some will inbolden their little ones to practise iniquitie towards others, which when by the iust iudgement of God, they afterwards exercise towards the parents themselves, they are corrected for it. And yet deale with these, and such like men, for the euill education of their children, and they will answer: Doe not wee as much as is of vs required? wee send our children to the Church to be instructed of the Pastor: and to the schoole to be taught of the maister: if they learne, it wil be the better for them: if not, they haue the more to answer for: what can wee doe more? But remember, O man: consider, O woman, who- soeuer thus speaketh, that for sins sake, and the want

want of praier, there may be a plague vpon the Pastors paines, and a curse vpon the teachers trauell.

Children pro-
fit more by
good example
in one month,
then by in-
struction in a
whole yeare.

If parents therefore would haue their children blessed at the Church, and at the schoole: let them beware they giue their children no corrupt example at home, by any carelesnesse, prophaneenesse, or vngodlinesse: for when examples are set before childrens eyes, they are easily led away to that which is euill: otherwise, parents will doe them more harme at home, then both Pastor and schoole-master can doe good abroad. For the corrupt example of the one, fighteth with the good doctrine of the other: which is so much the more dangerous, because that corrupt walking is armed with nature, and therefore more forcibly inclineth the affections of children to that side.

And further, experience teacheth vs, that children like, or mislike more by countenance, gesture and behauiour, then by any rule, doctrine, or precept whatsoeuer.

Some there be, that will not haue their children taught, vntill they be ten or twelue yeares old: because (as they say) at that age they haue but an apish imitation.

To whom we answere, that although they cannot then deeply discern, nor profoundly conceiue things: yet how many things before these yeares, will they both receiue and remember?

And

And wee demaund, if children be apish in imitation and following that whilst they be young, which they will haue the habit, qualitie or proportie of when they be old, may they not much better doe apishly good, whiles they are young, which they may carefully doe, when they are old? besides, let them goe so vntaught, and they will grow so head strong, that they will sooner be broken, then bended: sure it is, that one stripe, or two words, will doe more good to a child in time, then a hundred stripes afterward.

And here let parents be admonished of their vndiscreet correction; who doe their children more harme in shewing a merrie countenance, after their discipline vsed, then they doe good by their chastisement of them, whiles they doe correct them.

Neither doe wee purpose to take away naturall affections, and a Christian kind of compassion in all our censures: for it is our great complaint of the brutish vnmercifulnesse of many parents here, but we would wish Christians to correct their vndiscreet affections herein by heauenly wisdom.

Neither are we so stoicall, as to denie a more milde and affable kind of speech to be lawfully and conueniently vsed to children, & yet we wish it to be void of all vnseemely lenitie, and without all shew of foolish, vaine, and vnnessearie behauiour.

To

To be briefe, how needefull household gouernment is towards children, may appeare by the slender thriving, and small profiting either of religion or vertue, either in the Church or Common-wealth.

Speake men of discipline neuer so much, complaine they of the want of Church gouernment neuer so lowd, preach they, teach they neuer so much abroad, vnlesse they will begin discipline in reforming their houses, and giue religion some roome at home, they shall travell much, and profit little.

And surely, if men be carefull to reforme themselves first, and then their families: if their charge be greater then their circuites and prouinces wherein the Lord hath placed them, it were the best way to moue the Lord to bestow reformation and discipline on his Church among vs: and of all meanes that now may be hoped for, this seemeth best: for of particular persons, come families: of families, townes: of townes, prouinces: of prouinces, Realmes: so that conueying discipline thus from one to another, in time, and that shortly, it would come into the Church.

Well (wee say) let there be neuer so good lawes in cities, neuer so pure order in Churches, if there be no practise at home: if fathers of families vse not doctrine and discipline in their houses, and ioyn their helping hands to Magistrates and Ministers, they may indeed,
but

but vniustly, as many haue done complaine that their children are corrupted abroad, when they were before, and are still corrupted and spoiled at home.

Alas, if parents, to whom the comfort of their children well brought up, is a precious crowne, will not informe, and reforme their children in the feare of God, how would hope sustaine these men, that others will performe this dutie for them, to whom this charge doth farre lesse appertaine.

Lastly, let parents remember, that therefore they haue disordered and disobedient children to themselves, because they haue beene disobedient children vnto the Lord, and disordered to their parents, when they were young: whereof because they haue not repented, the Lord punisheth their sinnes to others, with the like sinne to themselves.

Wilt thou know thou father, how thou maist haue that blessing to be the blessed father of a blessed seede? Wilt thou know, thou mother, how to auoide that curse, to be the cursed mother of a cursed seede? bring thy children within the compasse of the couenant, indeuor to make thy son, the son of God, and thy daughter by nature, the daughter of God by grace: and remember that God, on his part protested to father *Abraham*, that he was all sufficient, for the accomplishment of his promise, in giuing him a blessed seede:
and

and requested also on father *Abrahams* part, that hee should walke before him, and be vpright.

Wilt thou then haue the one part of this couenant, that is, that God should blesse thee in thy seede? then remember also, that thou walke before the Lord, and be vpright.

Wilt thou haue thy children as the blessed seed of *Abraham*? teach them with *Abraham* the iudgements of the Lord: pray for them with *Abraham*, that they may liue in the light of the Lord: be readie to offer them with *Abraham*, that they may be an holy sacrifice vnto the Lord.

It is thou (O man) (O woman) that maist doethy childe the greatest good, and the greatest harme: if thou praicest for them, and repentest for thy selfe, the Lord will blesse thy care, the Pastours paynes, and the Teachers trauell: but if thou despisest these duties, the Lord will denie thee these blessings, and the curse of God will fall vpon thy childe, at home in thy house, abroad in the Church, and in the schoole.

And seeing the Lord hath promised that he will be thy God, and blesse thy seede, if thou beest faithfull, thou mayest both hope, that thou art of the faithfull, if thou hast a blessed seede: and feare that thou hast not, as yet, the blessing of the couenant, when thy seede is accursed.

But

But had not *Iacob* wicked children, and *Da-* Obiection,
uid vngodly sonnes? and doth not daily expe-
rience teach vs, that wicked men haue godly
children?

Yes, for besides the secret counsell of the *Answer.*
Lord herein, we must know, that neither the
promise of the Lord is so vniuersall, that euery
particular child of a faithfull man, should be
within the covenant: or if of many, there be
but one blessed, the promise is performed: yea,
which more is, though the faithfull man haue
neuer a good child, yet, if vnto the thousand
generation, there be but one good, the coue-
nant is not broken: neither must wee tie the
Lord his worke, so much to man, that a good
man may not haue an euill son, seeing though
the Lord visit not his sinnes, yet he may visit
the sinnes of some of his Forefathers, to the
third and fourth generation going before.

To the second (wee say) that an euill father
hauing a good childe, though the Lord shew
not mercie to that particular man therein,
yet he may remember his promise to some of
the Forefathers, in the thousand generations
going before: and though that euill man
haue no cursed childe, yet the curse may be ac-
complished in the third and fourth generations
following.

Wherefore, not speaking of election, or re-
probation, which we leaue onely to the Lord,
to make good or bad: wee exhort parents to

the ordinarie meanes to bring vp their children, so as they, either by some good tokens may see them the children of God, as heires of the couenant, or at least be comforted in their owne conscience.

If their children for some cause vnkowne, refuse it, yet may they reioyce in this, that to the vttermost of their abilitie, they haue vsed all good and godly meanes to bring them vp well, and offered them to God.

And if Parents haue cause to be grieued, when thus trauelling in good education, they cannot see good in their children, how much more cause of griefe may they haue, when they haue vsed and bestowed no labour at all, to bring them vp in the feare of the Lord? And yet many will be grieued for the one, that will not for the other.

Wherefore, if wee wish to conuey God his blessings to our posterities, let vs vse the duties thereunto: let vs (if we be loth to conuey God his iudgements to our children) carefully auoid the meanes vnto it.

Luke. 3. 29. And surely, as it is a blessed thing in the houre of death, with *Simeon* to depart in peace, leauing our wiues, children, and seruants, members of Christ, spouses to Christ, children to God, and seruants to the Lord: so in death, no one thing will be more grieuous vnto a man, then (the Lord hauing giuen him the charge of so many soules to be furthered to
saluation

saluation) that his owne tormented conscience shall presse him: how, as much as he could, he hath helped them forward to their damnation: and so (which is more fearefull) hee shall haue them spewing and foming out on his face, continuall curses in hell, accusing him for euer to be a murderer of their soules, and a cut-throte of their saluation.

The end of all this briefly is thus much, that parents hauing fooles, children not walking either in knowledge, or in a good conscience, must make some vse of so iust a cause or grieffe, examining themselves, and accusing their owne soules before the Lord, either for that their meeting was prophane to so holy an estate, or brutish, because they desired rather a seed like vnto themselves in flesh and blood, then such as might be like to Christ by grace, and new birth, or that they begat their of spring as meer naturall, or very carnall men: or because they either prophanely neglected all good education: or monstrously misliked that in their young children, which they liked in themselves, and punished in them their owne corrupt precepts: or for that they suffered their children iniuriously to doe euill to others, which they could not suffer to doe to themselves: or vntaught them that at home, which was taught abroad: or in that they doe lie in some sin vnrepented of, or else because they neuer made conscience to bring their posteritie within the couenant of saluation, but still loued the flesh

of their children, and not their soules.

Let all Parents remember, that they are bound by the law of God and nature, as concerning this bodily life, to make good and honest prouision (according to their degrees) for the reliefe and maintenance of their children and familie. And therefore such Fathers and mothers, as consume and waste away their money and substance vnthriftilly, by diſcing, carding, gaming, or by any other indirect and vnlawfull meanes, whereby their children and familie should be maintained, doe very vnnaturally sinne, and breake Gods commaundements.

The wise man sheweth parents, when is the best time to sow the seede of vertue in their children, that it may bring forth the fruit of life, and make them alway readie to die: saying, Eccle. 12. 1. *Remember now* (saith he) *thy Creator in the daies of thy youth.* As if he should say: Be mindfull, and thinke on God in thy youth, and doe not prolong or defer it vntill age. And so all their life shall runne in a line, the middle like the beginning, and the end like the middle: as the Sunne setteth against the place where it rose.

Youth must
thinke on
death betimes,
to the end to
liue well, and
die well.

Marriage with
Papists, &c.
Gen. 2. 23.
Verse 24.

One of the principallest duties that belong to parents towards their children, is, that they be very warie and carefull, that their sonnes and daughters doe not match in marriage with such as are vngodly, wicked, and voyd of true religion.

religion. Which if they doe, they endanger the faith of their children, and so commit a grieuous sinne.

For prooffe whereof, let vs consider first what marriage is, and how nigh a coniunction the Lord hath made it. He made the woman of the mans nature, flesh, of his flesh and bonde of his bones: so that wee may not imagine, that that God which required so neere a coniunction in the outward and inferiour part, will suffer the minde and spirit of the husband and wife, betweene faith and superstition to be rent asunder. Therefore when God said: *They shall be two in one flesh*: We may not thinke but that he spake it of the whole and perfect creature made of body and soule, that they should be of two one. Or that God did by so holy a Law; set free the holiest part, requiring onely such agreement in the flesh and body, and leaue the soule and spirit in dissention: For as God gaue vnto both one name, as touching their earthly nature, signifying their vnitie, and called them *Adam*: Gen. 5.2. So he gaue vnto them a likeness in name, as they were ioyned in marriage, to signifie their agreement in minde and spirit, and called the one *Man*, and the other *Woman*: Gen. 2.22.23. Yea he gaue vnto marriage this especiall priuiledge. *For this cause shall a man* Gen. 2.24. *leane his father and his mother, and shall cleaue to his wife, and they shall be one flesh: but it* could neuer be, that any vniting onely of flesh

and blood should haue found a dispensation from that Law, that binderth mind and conscience. *Honour thy father and thy Mother:* Exod. 20. 12.

The holy and faithfull bond of marriage between man & wife, is commended to vs by that most holy Coniunction of Christ with his Church: Ephes. 5. 2. Seeing that this is a Coniunction both of bodie and soule, then such as are Christian parents, ought to be carefull, that their children may reioyce in it howsoeuer it liketh others to marrie their children, yet they ought to see that their children, do settle themselves, that they may knit their minds in religion, where they make their bodies one, that so their marriage may be to them, as a looking glasse, to viewe and behold the loue of Christ.

How should
that marriage
speede well,
whē the bride-
groom marrie-
th such a one,
as to whom he
may not say,
God speed, be-
cause shee is
none of Gods
friends?

2. *Joh.* 10.

1. *Cor.* 7. 39.

But how doe
they marrie in
the Lord, who
marrie the
lords enemies?

Sant *Paul* giueth this generall rule to all that will marrie, *that they marry in the Lord.* And to marrie, onely in the Lord, is not to be led by flesh and blood, with fauour, credit, honour, friendship, riches, or beautie, but rather it is to marrie religiously in the feare of God, and in the fellowship of the Church of Christ, where true Christians liue by one faith, professe one religion, and serue one God.

Now let vs a little call to our remembrance, what fruite such equall marriages haue brought forth from the beginning.

Gen. 6. 2. 11.

The Sonnes of God, saw the Daughters of men,

men, that they were faire, and they tooke them wiues of all that they liked.

This aduenturous marriage in a strange Religion, did so infect the worlde, that all Fleſh had corrupted his wayes. For this cauſe God gaue this plaine and expreſſe Lawe vnto the people of Iſrael, as touching all the Inhabitants of the Land of Canaan: *Thou ſhalt not giue thy Daughters vnto his Sonnes*; Deut. 7. 2. 3. 4. Exod. 34. 16. and 28. 1. *Surely they will turne away thy heart*: 1. King. 11. Mal. 2. 11. 2. Ezra. 9. 1. 2. &c. and 13. 10. 1. 2. Reade the places.

As the Iewes might not marry with the Cananites, ſo Chriſtians may not marry with the which are like Cananites.

Gen. 24. 3. Ezra. 9. 14.

We may not here thinke, that this inhibition ſerueth not now vnto vs, as touching Pagans, Turks, or Infidels; but rather we muſt aſſure our ſelues in the truth, and knowe that no people in the world, are more within the compaſſe of this law, then the Papiſts, and ſuperſtitious idolaters. The holie Ghoſt forbidderh vs to keepe company with Idolaters, and ſuch as are of a ſtrange religion. And how can he then permit, that we ſhould marrie with them? Hee commaundeth ſtreightly, that wee ſhould not draw in one yoke with the vnbelieuing. 2. Cor. 6. 14. which to doe, is as vnſeemely, as an Oxe and an Aſſe to be yoked together to plough: Deut. 22. 45. And how can we poſſibly deuife to violate and breake this commandement more contumeliouſly, then to yoke our ſelues in marriage with the vnfaithfull? We are charged, *To offer up our bodies a liuely, a holy, and a reaſonable ſacrifice vnto God*. 1.

If Adulterie may ſeparate marriage, ſhall not idolatrie hinder marriage, which is worſe then it

Rom. 12. 1. But if we shall giue our bodies to Papists, we then shall make them one flesh with the Papists and then we may be sure, that no corrupt sacrifice can be a sweet smelling sacrifice vnto the Lord our God.

Parents may
not giue their
daughters to a
man vnsancti-
fied.

Gen. 34. 14.

Here godly parents ought then aduisedly to consider, that the strengthening and constant standing in religion of their children, is onely of God, and from God, and not of themselves and therefore although they haue brought vp their children religiously and vertuously, and thinke they are so well grounded and settled therein, that they cannot be remooued and drawne from their sound profession: yet they must beware, that they doe not tempt God, and venture their children to walke in that way, which so many haue fallen in. How can they assure themselves, that their children shall abide constant, & stand vpright, if they shall consent, that they may couple themselves in marriage with Papists.

Sampson was borne by Gods promise, consecrated to the Lord from the day of his birth, to the day of his death, made Iudge of Israel, a deliuerer of Gods Church, and a Reuenger of his enemies: very great and especiall tokens of the grace of God in him, that it should be continued: yet, when he would attempt to marrie one of a strange religion, he lost his honour, and became a laughing-stocke vnto the enemies of God. *Iudges* the fourtheenth Chapter and

and first verse, &c. and 16.4.17.18.&c.

Salomon was a wise man, as euer was any before him or after him : God had indued him with heauenly gifts, and had set him vp, as a figure of his Sonne Christ : yet when he had married with *Pharaohs* daughter, (and others of another religion, and strangers from the Commonwealth of Israel) he then fell from worse to worse till at the last he fell to miserable idolatry. 1. King. 11.4.

What was the cause that *Ahab* King of Israel, did worse then all the kings before him, a man euen sold to worke wickednes in the sight of the Lord : about all his idolatries, and walking in the most wretched waies of *Ieroboam*, the Scripture layeth this to his charge euen as his greatest sinne, that hee tooke the daughter of the King of the Sidonians to his wife : 1. King. 15. 28. 29. 30. 31. And least such parents as either haue, or hereafter shall marrie their children to Papists, should thinke their case to be better then his, because though they marrie them to Papists, or to Atheists, yet they doe not marrie them to any Pagans : let them consider what the scripture teacheth them more.

Miserable is that man which is fettered with a woman, that lieth not his religion.

He feareth not sinne, which doth conshun occasions, and he is worthy to be feared, which leadeth him selfe into temptation, and so maketh a trapp for him selfe. Luk. 11.4.

Ishoram King of Iudah married neither with any Sidonian, nor Egyptian, neither with Pagan or Infidell, but with one of his owne people, and of the Tribe of Israel : yet because she had corrupted her religion in her fathers house, the Scripture sheweth this to

The wife must be meete, as God said. Gen. 2.18. But how is she meete, if the husband be a Christian and be she a Papist?

to be the cause of all *Iehorams* sinne: Hee had enill in the sight of the Lord, because the daughter of *Ahab* was his wife, 2.King.1.18. Yea the Scripture maketh this sinne so great, that *Iehosaphat* a good King, was yet defiled with it, and it is reported as a great blemish of his vertuous doings, that euer he suffered his sonne *Iehoram* so dangerously to marrie, 2.Chro.18.1.

When God would blame the Idolatrie of his people of Israel, shewing both how greatly he did hate it, & what plagues he would bring vpon them for it, he reuealed it vnto the Prophet vnder this parable: bidding him take vnto himselfe a wife of fornications: that is, a wife full of spirituall whordomes, such a one as a Papist is, that in such a marriage (as in a glasse) he might behold how loathsome the peoples Idolatries were, Hose. 1.2.&c.

Parents haue further to remember, that they haue not this rule and authoritie ouer their children, that they may chuse whether they will let them marrie or no, or when they list, and whom they list: but fathers and mothers must consider, that they haue rule ouer their children vnder the Lord, so that the Lord is aboue them: and therefore parents must deale with their children according to the will and minde of God, which will of God is reuealed vnto vs out of his word. Now God by his Apostle saith: *To auoide fornication, let every man*
haue

haue his owne wife, and let euerie woman haue her owne husband. Whereby all parents may see that God commaundeth them to permit and suffer euery one to marrie that is disposed to marrie.

Now, if they may not forbid any man or woman to marrie, much lesse their owne children, whom if they suffer not to marrie, not hauing the gift of continencie, then they breake and resist Gods ordinance. For we reade, that when *Isaack* forbad his sonne *Jacob* to marrie any of the daughters of Canaan, he did not restraine him altogether from marriage, and therefore he directed him, where and with whom he should marrie. *Gen. 28. 1. 2.*

Likewise the parents of *Sampson*, when he *Ind. 14. 12. 3* asked a wife of them, did not simply forbid him to marrie, but they reprov'd him, for because he would marrie an infidell, and a prophane woman.

Therefore such parents as be godly, will haue aduised considerations and regard of the infirmities of their children, and whether they can liue continent and chaste, or no: and if they shal make choise, and haue a good liking to such as be honest, religious and godly, (hauing craved their parents consent) although they be not so rich and wealthie, as they would wish them to match with: yet they ought not to hinder, restraine, and forbid their children to marrie, onely for want of goods and substance. *It is the parents dutie to giue their children that which may help them in this life, to counsell or to provide them fit and religious mariages. 2. Cor. 12. 14. Gen. 4. 2. 3. 4.*

Parents *Ruth 3. 1.*

Parents ought to be carefull, that their children doe marry in such an age wherein they should vnderstand whom they choose, and very well perceiue what they take in hand, and that they doe not seeke to match themselues in marriage about their degree. And it is very expedient, that parents admonish their children, to make their choise according to their complexion and condition.

When Parents do abuse their authoritie.

Parents must not match their children onely for carnall respect.

When parents do marry their daughters to men of vnderstanding, they shall performe a waightie worke.

This is a most vnnaturall and cruell part, for parents to sell their children for gaine & lucre, and to marrie them when they list, & to whom they list, without the good liking of their children, and so bring them into bondage. And therefore if parents shall force and compell their children to marrie contrarie to their mind and liking: then the sorrowfull children may not say they haue married them, but for euer they haue marred and vndone them. And therefore to the end, that marriages may be perpetual, louing and delightfull betwixt the parties: there must and ought to be a knitting of hearts, before striking of hands.

The places of Scripture, are many and diuerse, by which may plainly appeare, that all godly and Christian Parents, are charged by God himselfe, that they should be carefull in time, to make meete choise of husbands for their daughters, and fit wiues for their sonnes: amongst many, these quotations doe sufficiently prooue it. Deutro. 7. 3. Nehemia. 13. 23. 24.

Ica. 29. 6.

Ier. 29. 6. 1. Cor. 7. 36. 37. 38. Gen. 24. 10. &c. and 28. 1. 2. and 24. 4. and 38. 6. 8. Iosu. 15. 16. 17. 2. Sam. 13. 13. Iudg. 14. 1. &c. Let fathers and mothers therefore (on whom this charge by Gods his comendement lieth, to take wiues for their sonnes, and to prouide husbands for their daughters) take diligent heede hereunto, that they abuse not this their power and authoritie ouer their children, but as in other causes, they are willed by the Apostle, that they deale not in such sort towards them, that they hereby be dismaid and discouraged: so especially in this matter of greatest moment and value of all other worldly things whatsoeuer, let them abstaine from all rigour and roughnesse, and beware that they turne not their fatherlie iurisdiction and gouernment, into a tyrannicall sowernesse and waywardnesse, letting their will goe for a law, and their pleasure for a reason.

Colos. 3. 21.

For the rule of Parents ouer their children, ought to resemble the gouernment of good Princes towards their subiects: that is to say, it must be milde, gentle, and easie to be borne.

For as they, so likewise Parents, so farre as concerneth them, and lieth in their abilitie to performe, must carry such an even and vpright hand in their gouernment, that they may by loue seeke to win the hearts of those, ouer whom they are set, to be firme & sure towards them;

them; and not to keepe them vnder a seruile of
flauiſh awe & ſubiection, by too much feare, but
rather by a child-like, and reuerend feare, which
both the Subjects owe vnto their Princes, and
Children vnto their Parents; and which both
the one & the other eaſily obtaine at the hands
of ſuch as are vnder their gouernement, by their
equall, vpright, and moderate behauiour to-
wards them.

Parents ought
to deale ſin-
cerely in the
choiſe of their
children.

It doeth therefore ſtand Parents greatlie in
hand, that in making choyſe for their Chil-
dren, they bee free from all ſiniſter and corrupt
affection, and that for Lucre and couetouſnes,
they ſeeke not to thruſt ſuch matches vpon their
children, as they cannot brooke, nor like wel of.

In prouiſion
of matches for
their children,
Parents ought
to begin with
prayer.

Yea, and in this moſt graue and weightie
cauſe, it is a thing earneſtly to bee wiſhed, that
all Chriſtian Parents would not take this mat-
ter and buſineſſe lightlie in hand, as it were
but a Toy, or a jeſt, but that they beginne it
with prayer: that in the whole action, they
may in ſuch ſort bee directed, that they doe
nothing againſt the Worde of God, or vnbe-
ſeeming the ſame authoritie, the which God
himſelfe in this cauſe hath impoſed or laide vp-
on them.

And thus doing, God (no doubt) will adde
a Bleſſing vnto their godlie indeauour and holie
care, and worke obedience in the hearts of their
children, as he framed the heart of *Iſaack* with
entire affection, to embrace *Rebecca*, whome
his

his father *Abraham* had by his steward provided for him : Gen. 24. 7. &c.

The third point that appertaineth to parents, is to be themselves examples of all godlines and vertuousnes to their children. So that they must remember, that they themselves doe not say, or doe any thing, that is cuill, or offensive, in the presence of their children. For it is certaine, that children follow & learne nothing so much, and so soone, as that which they see their father and mother doe or say. For the vertue, thriving and prosperitie of children, is for the most part wrought by the fathers and mothers good examples and instructions, and contrariwise : for that which is done by examples the inferiours will thinke they may lawfully doe the like. As good examples doe edifie and uphold ; so ill examples doe destroy and confound. For Humanitie is taught by the law of Nature.

If therefore Parents (by their example) should teach the contrarie ; what doe they else, but indeuour to transforme men into Beasts, beginning first to performe it in their owne Children ? They must bee circumspect that their children doe not fight, and iniurie one another ; and if they sweare, curse, lye, or speake any bawdie, or ribaldous words, or sing any filthy rimes, or vnchristian Songs, then to reprocue them sharply for it.

And let all Parents alwayes labour, that their Children may rather feare them, for Loue and reue-

The third point.
Examples doe much more perswade then words, yet we must liue by precepts, and not by examples.

*As the father
beginneth, so
it is like the
sonne will
proceed.*

Gal. 6. 7.

reuerence, then for feare of punishment. For children that obey their Parents for feare of correction, commonly feare them no longer, then the stripes endure. Before all things, it is needfull that Parents shew themselves vnto their children, as a manifest patterne or example, not onely by not sinning and offending God any waies: but also by liuing godly, and by doing all things honestly, that so their children may looke into their liues, and peruse themselves as in a glasse. And therefore if Parents doe giue good examples, they shall reape the fruit thereof, in the life, behauiour, manners, and prosperitie of their children. For children loue and delight to doe, as their Parents did before them.

Mat. 18. 7.

All Christian fathers ought to be very carefull, in nourishing and maintaining natural loue and concord, amongst the children and family, and in no wise to suffer any sparke of hatred to enter into their hearts, least it kindle a fire in their breast: much lesse ought they themselves to cast in coales of discord among them, by vnkind or iniurious examples of dealing. For the state of a familie if it be in due order, is like to a frame of ioyning worke, or building, whereof, if some one peece be out of his place, it tendeth to the disordering of all the rest: and one disorder following another, all becommeth out of toynt, and falleth vnto confusion very dispraisable.

So that Parents therefore ought to bee careful to maintaine their Children in peace, concord and Amicitie : For if discord and contention bee dangerous and pernicious among all men, how much rather betwene brethren and Sisters?

Likewise, if it bee hard quenching of Stomacke and debate betwene those that are not conioyned in kindred, it is farre more difficult to re-vnite brethren, because enmitie among them is mightie and strong, like-iron barres to keepe them a sunder. Neither is there anie thing more slipperie, or of greater efficacie, to subuert a Familie, then dissention among brethren.

It is an olde saying : by concord small things doe growe, but by discord great things come to nought.

Againe, how dangerous it is for Parents to shew more loue and affection to one childe, then to another, except vpon iust and great cause: the example of *Jacobs* Children doth testifie. For what was the originall of their Enuie and Crueltie, executed against their brother *Ioseph*? Gen. 37. 3. *Moses* there saith, that *Iacob* louing *Ioseph* better then his Brethren, made him a partie-coloured Coate, and thereof they tooke occasion to take him, and to speake roughly vnto him.

Parents therefore to the ende to preuent the like inconueniences, are to vse equalitie among
X their

their children so neere as may be, whether in their ordinarie vsage, or in the diuision of their goods.

For all men naturally are inclined, but too much to the loue of earthly goods: so the vnequall sharing and diuiding of the same, doth oftentimes breed great braules and pernicious debate betweene Brethren and Sisters.

Therefore all fathers and mothers are with great diligence to take heede, what they say or doe in their houses, and that they doe not commit any lewd or wicked deede, whereby their children may be moued to imitate and follow the same: neither that they viter or speake any bawdy or ribaldous words, or vse to sweare, or lie in their presence: for euill speakings or communication (saith the Apostle) corrupteth good manners.

1. *Cor.* 15.
33.

Seruants also are to be looked vnto, and sharply rebuked, if they doe commit or shew any lewd trickes, or vn honest behauiour in the presence of children, eyther in word, deed, or gesture. For if they be iustly called murderers, that kill their children being Newe-borne, and kill but the bodie; how great wickednesse is it then to kill the mindes of children through euill examples? Deserue not such seruants severely to be punished by Law (thinke you) that bewitch young Children, and hurt their weake bodys with Poysons? What then doe they deserue,

deserue, which corrupt the chiefe parts of Infants with most vngratious venime, wee meane, by filthie talke, and lewde conuersation of life? yet it is a lighter matter to kill the body, then the minde and soule.

Further, Parents ought to bee circumspect and wary that their children doe not haunt or vse euil company, nor vse any vn honest pastime For if it be so that a father will not suffer his childe to come into a place where he may be in danger to take hurt of his body either by infection of the plague, or otherwise: how much more is he bound to with-hold and keepe this childe from coming there where hee should hurt and poyson his soule:

The fourth and last point is, that Parents doe with all care and diligence, keepe their children from lazie idlenesse, a vice no doubt, out of which doe spring many inconueniences, and is condemned by the holy Ghost in many places of Scripture: whereby God declareth, that he created no man in vaine, or to no purpose, neyther is there any man, vnto whom hee hath not allotted, as it were a certaine standing and roome, and a lawfull calling to walke in. Whereupon it followeth, that the order which God hath appointed, is troubled by such as liue idley: yea Gods ordinance is broken, which is great sinne and wickednesse.

So then, by the Worde of GOD, none ought to liue idley, and to neglect his charge:

The last point

Gen. 3. 19.

Eze. 16. 49.

Pro. 12. 11.

and 18. 9.

1. Tim. 5. 13

2. Thes. 3. 10

11.

and dutie , but ought to giue himselfe to some profitable calling to get his liuing by, and to doe good to others.

Although Fathers prouide for their Children great store of money , and huge heapes of Treasure : yet in three or foure houres, all may be wasted, and come to nought. For much euill commeth through idlenesse : It is an euill teacher ; Hee that doth nothing is ill occupied. The minde of man is euer stirring and doing somewhat : if it bee not doing well, it is doing ill.

A water, though it bee neuer so cleare and faire, fresh, and comfortable ; yet if it stand still in a pitte or hole, or bee kept long in a vessell, whence it hath no issue, it will putrifie and corrupt, rotte , and smell, and bee vnwholesome : Euen so fareth it with Children ; yea, and with all the sonnes of *Adam*, if they haue nothing to doe, no way to bestow their witte, they will rotte, and proue vnwholesome, and deuise mischiefe all the day long.

Idlenesse bringeth much euill

For as labour and exercise of bodie of one man, industrie and diligence of minde, in another man, are sure Fortes and strong Bulwarkes of Countreys: Euen so idlenesse and negligenece are the cause of all euill : for an idle mans braine becommeth quicklie the shoppe of the Diuell. And as in all things naturall, there is one thing or other which is the spoyle of it, as the Canker to the Rose, the worme to the Apple, and the

the Caterpillar to the leafe: fo the common
 fpoyle to all youth, is the contrary to paines
 and labor, which is Idlenesse. Therefore is
 Idlenesse worthily called the mother of all e-
 uils, and step-dame of all vertues.

The Prophet *Ezekiel* in his sixteenth
 Chapter, verse fortie nine, teacheth that idlenes
 was one of the principall finnes of Sodome:
 which pulled downe, fire and brimstone from
 heauen vpon their heads.

This Idlenesse is the Diuels confederate:
 for euen as the traiterous-servant, while his
 maister is asleepe, and all things at rest, setteth
 open the doore for the theefe to enter in vpon
 him, and spoyle him at his pleasure: euen so
 Idlenesse while we are not aware, lying soft vpon
 the pillows of securitie, openeth the doore
 for the Diuell to enter into vs with full swing,
 to the destruction both of body and soule.

Saint *Matthew* saith, Chapter thirteene,
 verse twenty five, that while men slept, the e-
 nimie came and sowed tares among the wheate:
 so the fittest time that the Diuell can finde to
 worke vpon vs, is when wee are idle, for that
 is the sleepe of the soule.

In the eleventh Chapter of the second of
Samuell, wee reade, that whiles *David* tarried
 idlie at home, in the beginning of the yeare,
 when Kings vsed to goe forth to Battell, hee was
 soone ouerraken with those two foule finnes of
 Adulterie and Man-slaughter.

Oh that men saw to how many vices and euils they shut the doore, when they cease to bee idle, and giue themselves to honest labours, and a lawfull calling.

So long as *Sampson* (Iudg. 19.) warred with the Philistins, he could neuer be takē or overcome, but after that hee gaue himselfe to idlenesse and pleasure, hee not onely committed Fornication with the strumpet *Dalilah*, but also was taken of his enemies, and had his eyes miserably put out.

If those two which were such excellent men, indued of God with singular gifts, (the one of Prophecie, and the other of Strength, and such as no labour or trouble could overcome, were notwithstanding ouerthrowne, and fell into grievous sinnes, by yeelding for a short time to ease: then what crimes, what mischiefs, and inconueniences are to bee feared of them, who all their life long, giue themselves to idlenesse and loytering? But such hath alwayes bene the peruerse incredulitie of mens hearts, that they will not helieue that other men haue perished, v. till they themselves perish also.

If wee be vtterly voyd of vnderstanding, let vs goe to the brute creatures, which want those helps of reason and gouernment that man hath, and learne of them: *Goe to the Pismire, O slug-gard,* (saith *Salomon*; *Prouer. 6. 6.*) *beholae her wayes, and lee wife: for shee hauing no guide, nor Ruler, prepareth her meate in Summer, and gathereth her foode in the Haruest.*

What

What is it that filleth the prisons, and bringeth so many to the Gallows, and causeth so many Parents to lament and bewaile the vntimely death of their children, but Idlenesse? When the poore condemned wretches haue receiued their iudgements, and come to the place of Execution, and stand on the Ladder; what counsell giue they to young men, and to children, but to beware of Idlenesse?

What is the cause of such, and so many diseases in the bodie? Aske the Physicians, and they will tell you, Idlenesse? Whereof rise rebellions in Kingdomes, against Princes? Whereof rise murinics, and mutterings in Cities against Magistrates? You can giue no greater cause thereof, then Idlenesse.

CHRIST our Redeemer saith; *Of every idle worde* (that is, vaine and vnprofitable trifles, which the most part of people spend their liues in) *that men shall speake, they shall giue account thereof, at the day of Iudgement.* If we shall make an account for idle words, what shall we do for hands, for idle feete, for idle bodie, for idle soule?

Mat. 12. 36

What account for all idlenesse, especially for wicked deedes, shall we make at the day of iudgement? Seeing then, that idlenesse is so noysome and hurtfull; Let all Christian parents therefore labour and endeuour to auoyd it, both in themselves, and their children, as a plague, or contagious disease.

Therefore, it is most requisite and necessarie,

X 4

that

To learne that
Science, which
they be most
apt for.

that Parents doe bring vp their children either
in Learning, or in some Occupation and hand-
craft, whereby they may get their liuing another
day, and so liue the better.

Obiection.

But some, vnaduisedly and foolishly doe rea-
son, saying; What neede is it for Noble and rich
mens children to haue learning? they shall haue
enough?

Answer.

Wee answer, the greater the Shippe is, and
the more Marchandise that it carrieth about, the
more neede it hath of a cunning Ship-maister:
So, the greater the childe is (both by birth, and
by inheritance) so much the more neede it is for
him to be brought vp in Learning, and in good
literature. For Learning, knowledge, and vnder-
standing, is profitable both for rich and poore:
So that (as the Grecians say:) hee that is ignorant
and vnlearned, seeth nothing, although he haue
eyes. The life of such a one, is (as a Tree with-
out fruit) a Day without Sunne, a Night without
Moone or Starres, a House without a Man, and
a head without a bodie.

Pro. 3. 13.

14. 15.

It is found by experience, which is the best
Schoole-maister, that vnto what Occupation or
Science soeuer any young man shall bee put, the
more skill and knowledge hee hath in the Libe-
rall Sciences, so much the more sooner shall hee
learne his Occupation; and the more readie,
and handsomer shall hee be about the same.

And besides this, hee that hath Learning, al-
though it be but small, shall much better vnder-
stand

stand the Preachers, and take more profit by hearing of them, to his great and endlesse comfort, then he that hath no learning. Experience also teacheth vs this, that goods, riches, beauty, glory, and health, be vnstable, and fade, perish, passe away, come and go: but learning and vertue neuer stagger, alway be constant. Therefore of all the charges that Parents be at about their children, that money is best bestowed, that is laid out vpon learning: especially when they are taught to know God aright, and how he will be serued.

It is a lamentable thing, to consider how carelesse some Parents are of their Children, when they put them to the Schole, in that they make small account and reckoning to what schoole-master they put their children to learn, so they may haue them taught for little or no cost, though their children profit little or nothing in learning, so that oftentimes they not onely bestow their money in vaine, but also they suffer their children to loose their time, which is a thing so precious, as it cannot be redeemed with any money, and so let them spend two or three yeares in learning that, which they might by the diligence and orderly teaching of a skilfull schoole-master, learne in lesse then halfe this time, if there be any aptnesse and towardnesse in their children.

Therefore let Parents remember that as the goodnes of the ground is not much profitable
for

for corne, vnlesse there be a meete husbandman to till and sow the same: so likewise it is not enough to finde good towardnes in your children, vnlesse you provide a meete and fit Schoole-maister to further the same.

And as Noblemen and Gentlemen are desirous to haue a good and skilfull Horse-keeper, that can keepe their horses well, and they spare not to giue stipends to such: euen so much more ought Christian Parents to be desirous to haue, and maintaine a good Schoolemaister, that might bring vp their children in vertue, wisdome and good learning. And like as if their horse be not well broken, or haue any euill qualitie, they will be carefull to see it remedied, and that he may be made tractable and gentle: so likewise godly parents ought to be much more carefull, not onely that their children may by iustification be brought to some good order, but also to looke that there be no fault in the teacher, to whom they commit the care to bring them vp in learning and good manners.

Why some me
bring not vp
their children
to any good
perfection in
learning.

But alas, and with grieve be it spoken, many men now a daies, albeit they perceiue their children to be forward and apt vnto letters, and capable to receiue good learning, hauing wealth and riches enough to maintaine them thereat, yet will they not suffer them to continue thereat vntill they come to any good perfection: some because they themselues do not like

like of our state & religion: other some because they see little preferment, and no worldly advantage to follow learning, but great trouble and affliction: all which men, in this doing, declare themselves to be irreligious, vngodly, and destroyers both of themselves, their children, and of all Common-wealthes and congregations. For what publike wealth, Towne, Citie, or Parish, can be well governed, without the Prince, Magistrate, or Preacher, be learned, both in humane and diuine lawes?

In times past when ignorance and superstition was accounted good deuotion, at which time men saw so many spirituall promotions (as they then called them) vnto rich Bishopricks, Abbies, Priories, Deaneries, Benefices, &c. then they would let for no cost to haue their children learned in some sord, to the end, they might get them to be Priests, and so to say Masse, and the rest of that idolatrous seruice, that so they might liue in ease and idleness.

But now that they see how painfull and perillous a charge it is to preach, and rightly to diuide Gods word, and to deliuer the same freely and faithfully, and also how vnthankfull an office and calling it is, to gouerne well a Congregation, they had rather their children should be bound prentises to some trade, or else follow any other profession, then that they should studie Diuinitie.

When

When children were nothing apt to good learning, and when there was no good learning to be had, no nor good teachers, yet then well was he that might set his child to schoole. But now when youth was neuer so apt to good learning, as it is at this day: and learning and all good meanes neuer so plentifully flourishing, being restored and reduced into such a facilitie, and a compendious cleare brieuenesse: yea neuer so good, learned, and skilful Schoole-masters: neuer such plentie of so good and plaine bookes printed, neuer so good cheape: the holy Ghost mercifully offering his gifts, as it were into the mouthes of all men: few there be that will open their mouthes to receive them, their eyes to see the cleare light: nor yet their eares to heare so pure, manifest, and wholesome, and heauenly doctrine, euen the Word of God, the meanes of our salvation.

It is therefore to be feared, that for this our great vnthankfulnesse, these so manifold heauenly blessings shall be taken from vs, and giuen to some other nation, that will both be more thankfull for them, and also shew forth better fruits of Christianitie, then we hitherto haue done.

Oh therefore that parents would aduisedly consider, that the want of this christian dutie of the good education of their Children, is the onely cause of great mischief & much miserie,

both

both vpon children and themselves; yea, in truth it is from hence that so much sorrow, griefe, and shame befallerh many times vpon fathers and mothers.

And how commerh this to passe, that the Parents owne dounge, is cast in their faces by their owne children, in mocking and dispising of them? and whence arise all these inconueniences before named, together with all these grievous plagues and iudgements of God vpon their children, to the consuming of their eyes, but from this their owne negligence, in bringing vp their childre? for it is euen iust with God, that seeing they haue offended him in the greatest blessings, they should be plagued with the same thing wherein they offended, with the greatest iudgements.

O you vnnaturall parents! the rich man in *Luk. 16. 27.* hell shal rise vp against you, in the day of iudgement and condemne you: for he being in hell had a care of his fathers house, that they might be forewarned: and therefore desired *Abraham* to send *Lazarus* to his Brethren, to testifie vnto them that they came not into that place of torment: but you will not admonish your children, you will not teach them *Moses* and the Prophets: and you will not shew them the danger of Gods heauie displeasure hanging ouer their heads, and therefore your owne children shall be one of the furies of hell, to torment you. The Lord open your eyes to foresee

foresee and flie these fearefull iudgements.

Pro. 22. 6.

But if you will bring them vp well and vertuously, they shall be the better for it all their liues after: nay, the world to come shall reape this benefit: for such children as you now bring vp, such parents shall they be after when you are gone: & looke what parents you leaue behinde you, the like children againe shall they reare vp.

Wherefore, O you parents, you are either the making or the marring of the world: for if your children learne no good education at your hands, how should they be good fathers after you? and how should they leaue that to their posteritie, by the right of inheritance, which they neuer receiued from their Ancestors?

To conclude this point (we say) once againe, Oh yee parents, endeavour to goe forward in this vertuous education of your children, and then (no doubt) God neither shall, nor will hide any necessarie secret or instruction from you, neither will he with-hold any good blessing from your posteritie: so shall ye be fathers of the faithfull, as *Abraham* was, if you will haue the same care, and practise the same diligence for your children and familie, that he did. *Gen. 18. 17. 18. and 12. 2. 3.*

Parents also haue to remember, that they shall commit an act very vnnaturall, iniurious, and vngodly, if they should vnderferuedly disinherit

disinherit their eldest Sonne. For as nature in all her workes, for the most part seemeth to make some one thing to be chiefe before all the rest, whereby the same is, and the rather continueth: so reason in the order of a familie, which is an imitation of a state civil, or body-politique, perswaded of experience and necessitie, that there be one before the rest as chiefe. Whereby may be conserved, that beauty of vnitie, and harmonie, of concord, which the Almighty in his creation so wonderfully and diversly teacheth, and our Saviour himselfe, so carefully and especially commended to his Church. And thereof seemeth to come that preeminence or more speciall regard, which the law of God in the olde Testament appointed to his people the Israelites, to be observed towards the first begotten sonne, and likewise somewhat concerning other dumbe Creatures, which first were brought forth into the world.

Disinheriting
of the eldest
son is a thing
very unlawful.
2. Chro. 21.

3.

Exo. 13. 2.
& 34. 19. 20
Num. 3. 13.
& 18. 16.

By the ancient law of the Iewes, the eldest had double so much as the others, of the fathers goods, and alone to the eldest pertained the blessing of the father, wherewith should seeme alwaies the heritage to goe and succcede: as is manifest by the will of God in Deut. 21. 15. 16. 17. *If a man have two Wives, one loved, and another hated, and they have borne him Children, both the loved, and also the hated: If the first borne be the sonne of the hated; then*

then when the time commeth, that hee appointed his sonnes to be heyres of that which hee hath, hee may not make the sonne of the beloved first borne, before the son of the hated, which is the first borne: but hee shall acknowledge the sonne of the hated, which is the first borne, and giue them double portion of all that hee hath: for hee is the first of his strength, and to him belongeth the right of the first borne.

The Patriarkes and other the seruants of God, although by diuine reuelation and other notice of the will of God, they were certified that they might marrie many or sundrie wiues at one time, yet did they exclude from their heritage the prerogative of the blessing; all the children of those secundarie and after marriages. This appeareth in Gen. 21. 10. *The sonne of the bond-woman shall not be heyre with my sonne Isaac*: yet was he the eldest, but was not the sonne of the first marriage, nor borne of a free-woman.

Also an heyre is the werke and institution of nature, and heritage is due to the sonne of nature, therefore it is so due that he must needs haue it; seeing those things which come by nature, or be vnnaturall, are not mutable or to be changed.

Moreover, this name Heyre, which in a manner with all Nations is the eldest, is the successor of the law Nationall, besides the lawes naturall & diuine. And that father who maketh
another

another heire, then is by these Authorities appointed, cannot but expresse himselfe a Rebelle in disobeying and contemning so great Lawes and authorities, beginning a new law of his owne head contrarie thereunto. Then what is more vnjust, then to doe contrarie to all Lawes, and therewith to disobey the will of God, to peruert the due order of discent, preferring the second marriage before the first; the younger before the elder; the late off-spring before the first begotten; so much tendered and respected? Now as the greatest injurie a Father can doe to his sonne, is to disherite him: So is it the most reproachfull blot or dammage, to suffer the infamie and discredite of disherison.

For if the Eldest sonne be worthie to be disherited in his Fathers house, he may be thought not worthie to drawe breath out of it: For that he ought to be conuincd faulty in those crimes and hainous offences, which bee either repugnant to the dutie of a childe, or not meet for the profession of a Christian:

Namely, if hee strike or offer violence to his Father: if hee oppresse him with some great wrong: if hee seeke his death or destruction, by poysoning, or otherwise: if hee lie with his Fathers wife: if hee will not suffer his Father to make his will: if hee be not of the true and Catholike faith, but is conuincd to bee an Heretike, whereby his life and Heritage is in hazard. Or if he refuse to succour and deliuer his Father

Dent. 21. 18.

&c.

Gen. 35. 22.

& 46. 3. 4. 1.

1. Chro. 5. 1.

out of prison, by his suretiship; or if he follow the Trade and companie of such persons, as in the Lawe be counted infamous, vile, and most dishonest; as Iuglers, Sorcerers, Coniurers, Theeves, and Pirates. Or if hee be an idiot, a mad man, a naturall, or Lunatike person. Or if the Father offering him a meete marriage vnder five and twentie yeares, hee refuse it, and delight to liue continuallie in Whoredome, and filthy order of life: These, and such like, bee the causes that the Ciuill or Ecclesiasticall lawes doe assigne.

The



The duty of Children

towards their Parents.



His dutie of Children, as it may
bee gathered out of the holie
Scriptures, consisteth in five
points. ^{a Eph. 6. 1. 2.}

1. First, that they ^a obey
their Parents, and doe serue
them, and also doe ^b feare, loue, honour, and re-
uerence them; not onely in word and deede, but
in their hearts and mindes also. ^{3.}

2. Secondly, that they followe their good
precepts and examples of life.

3. Thirdlie, that they patiently take ^c corre-
ction at their hands.

4. Fourthly, that they make continuall and
heartie prayers to God for them.

5. And lastly, that they doe relieue, main-
taine, and nourish their parents, in case they shall
fall into pouertie or decay.

^b *Coll. 3. 20.*

^b *Leuit. 19. 3*

Num. 12. 14

Num. 12. 14

^c *Prou. 15. 5.*

1. Tim. 5. 4

Mat. 15. 4.

5. 6.

Gen. 47. 12.

* *The summe and effect of all which,
is as followeth*

Fathers & Mothers are to their children in Gods stead. *Exod. 20. 12. Dent. 5. 15.* By honour is meant all kinde of dutie, which children owe to their parents.

AS the LORD our GOD hath made and created Children through their Parents : So hath he cast and made them subject vnder the power and authoritie of their Parents, to obey and serue them in his stead ; saying, *Honour thy Father and Mother* : which Honour consisteth not in bowing the knee, or putting off the cap, or giuing to their Parents the vpper-hand onely : but in this, that they loue them with all their hearts, that they feare and dread them, that they cheerfully do their commandements, will, and pleasure ; that they seeke their worship, credite, profite, and preferment in all things lawfull, and if need require, that they giue their liues for them : remembring that they are their parents goods and possessions ; and that they owe to them euen their owne selues, and all that they are able to doe ; yea, and more then they are able.

By this worde *Honour*, is also signified the Loue, reuerence, dutie, obedience, subjection, entertainment, and necessarie assistance that Children owe to their parents. As concerning the Loue, the summarie of the second Table, *Mat. 22. 29.* comprehended in these wordes. *Thou shalt loue thy Neighbour as thy selfe*: doth manifestly confirme it. For who can bee a neerer Neighbour for

for the children to loue then their parents?

B. sides that, they are not to be loued onely as neighbours proceeding of *Adam* and *Eue*, but also as Fathers and Mothers. And therefore, what ingratitude is it not to loue those of whom, next after *GOD*, they haue their life and being together, with many great and continuall benefites? Also the loue that parents doe beare their Children, besides so manie their labours, sorrowes, troubles, and vexations, should binde them reciprocally to loue them.

The Sunne shining a while vpon the colde stones, doth so heate them that they yeeld some warmth; So albeit that children be as hard and cold as stones, yet the experience, and the daily feeling the loue of their Parents towards them, ought mightilie to inflame their hearts to loue them againe. Take away the beame from the Sunne, and it will not shine: the Springs from the riuer, and it will drie vp; the bough from the Tree, and it will wither; the member from the body, and it will rot; And so take from children their dutie to their parents, and they are no longer children, but brethren and companions with those (vnto whom) Iesus Christ said; *Yee are the children of the diuell*: Iohn. 8.44.

This band of the loue of Children towards their parents, should take such place, (not onely towards such parents as are louing and gentle) but also (as Saint *Peter* saith, of the duties of Seruants to their Maisters) euen towards such as be

rigorous. For if wee ought to loue all the children of *Adam*, euen those wee know not, yea, our enemies and persecutors: how much rather our parents, albeit they should intreat vs roughly, and with rigour, either in word or deede? and verilie the principall cause still abideth: Namely, that they bee our Father and Mother. This ought children well to note, to the ende that patiently bearing their reprehensions, reproofes, and in generall, whatsoeuer their troublesome and sharpe affections, they may still continue and declare their childe-like affection and loue. And to that purpose Children must remember the labour griefe, anguish, weeping, sorrowe, and other troublesome cares, that their Parents doe abide and endure for them.

Matth. 23. 9

This Loue must bee accompanied with reuerence and respect: and to say the Trueth, albeit the Name of Father belongeth properlie vnto *GOD*, as *IESVS CHRIST* saith: *You haue but one Father, euen him that is in heauen*; yet doth he so impart it to those that haue begotten vs, that they being called Fathers, do beare the title and image of God. And this is it that bindeth Children to respect and honour them, and to testifie the same by their outward reuerence. Of this reuerence wee haue a notable example in *Salomon*: hee vnderstanding that his mother *Bethshebah* was comming to speake with him, arose from his seate, came to meete her, bowed before her, and set her vpon his right hand.

1. King. 2. 19

Neither

Neither could his greatnesse, neither is royall estate priuiledge him from this respect and honour due to his mother. When the sonne doth execute his magistracie, or publike office, he is greater then his father, and must beare himselfe as a Magistrate, not as a sonne: but when he is out of place, or execution of office, he must (how highly soeuer he be aduanced) haue a respect and yeeld reuerence to his parents. But many times it falleth out otherwise: for many children when they come to honor, or wealth, do so despise their parents, if they be of meaner calling then themselves, that hardly they will acknowledge, or call them father, as if they were ashamed of them. So that, that man putteth off the affection of a child to his father, who by the eminencie of an office ouer him, quencheth the name of a sonne.

But *Salomon* forgat not himselfe in this kind of dutie, for he did not onely bow before his mother, as is afore said, but also called her mother: saying, *Mother, aske, and I will not deny thee.* And this doe we the rather note also vpon another consideration, namely, that his example condemneth the custome of these daies, wherein this name of father and mother is accounted so base and contemptible, that the children of kings, Princes, yea euen of meane gentlemen, speaking to their parents, must not say, father, mother: but Sir, my Lord, my Lady Madam, &c.

1. King. 2.
20.

Iohn. 8. 49.

But the due honour to Parents, that we here speake of, implieth not onely this outward reuerence, but also that wee should so esteeme of them, as that neither our selues should despise them, neither should wee suffer others to haue them in contempt. And this are wee to understand in the saying of Iesus Christ: *I honour my Father, but you dishonour me.* He therefore defendeth the honour of his Father, against the false opinions and slanders of the Iewes. But some there are so vnnaturall and peruerse, that forgetting all due Reuerence and respect to their Parents, they will not onely despise them in their owne hearts, and suffer others to speake hardlie of them: but also will themselves so farre exceede, as euen to lay them open to the scorne of others.

Gen. 9. 22.

Ham the sonne of *Noah*, seeing his Father lie vncovered, called his Brethren, to shewe them his Fathers shame. But so odious was this impietie in the sight of *GOD*, that *Noah* by the conduct and direction of the holie Ghost, cursed both him and all his posteritie. And therefore, (wee well and truely may say) that those Children, who (in stead of defending the honour of their Parents) doe lay them open to shame and reproofe; doe come of the cursed seede of *Ham*.

The honour
due to Parent.

This dutie of honouring Parents, is performed, and payed, when they doe worshipfullie and Reuerentlie esteeme of them, as to thinke
that

that they are giuen to them of God to the end that they should reuerence, loue, and alwaies haue a care of them, if for nothing else, yet for the Lords sake, who is, and doth thinke himselfe despised, so long as children condemne their parents, and little regard them. So the children honour their parents, when with their helpe and counsell, they ayd them in their old age, and vnweildie crookednesse, when they ease and help them in the time of their need, or succour them otherwise in any case else, and do wholly bestow themselves, and all that they haue, to do them good withall: yea, they ought not to giue them a rough or stubborne answer, or once so much as to mumble or mutter an answer against their parents, neither to smite or curse, or speake euill of their father and mother. vnlesse they will procure the vengeance of God to light vpon them for the same.

Childrens dutie is frō their beginning to their ending, to be subiect, obedient and helpful to their Parents.

Mat. 15. 4.

5. 6.

Exo. 21. 15.

17.

Leuit. 20. 9.

Pro. 20. 20.

30. 17.

Deu. 27. 16.

Children haue alwaies to remember, that whatsoeuer they doe to their fathers and mothers (be it good or euill) they doe it to God: when they please them, they please God: and when they disobey them, they disobey God: when their parents are iustly angry with them, God is angrie with them: neither can it be that they may come to haue the fauour of God againe (no, although all the Saints in heauen should intreate for them) vntill they haue submitted themselves to their father and mother.

What children do to their parents, they do to God, so that they may not purloine or diminish any of their substance
Pro. 28. 24.

If

Mat. 7. 12.

If children and seruants would alwaies keepe in minde this saying, so to do and behaue themselves to their parents, maisters, and dames, as they would haue their children and seruants to do, and behaue themselves to them, when God shall vouchsafe to make them parents, maisters or dames: then no doubt they would obey and reuerence their parents and maisters, and dames, more dutifully and faithfully then now they doe.

Mat. 7. 2.

For let them assure themselves, that such measure as they now meat to their parents, maisters, and dames, such will be measured to them againe, by their children and seruants.

Also the children must be carefull to follow the good examples of their fathers and mothers, and to suffer themselves to be gouerned by them, and to be mindfull to bestow all paine and diligence to discharge their dutie towards them: and herewithall they must know, that they are not at their owne libertie to do as they list, so long as they haue a father and mother to rule them: and that they must not fall out among themselves, but naturally loue and helpe one another.

And children haue alwaies to remember, that they may not in any case obey their parents, when they shall command them to doe or say any thing that is contrarie to the word of God, and yet they are to be thought well of.

For

For example, *Ienathan*, obeyed not father *1. Sam. 20.*
Sauls commandement, who charged him to *28. &c. and*
 persecute *Danid*: and therefore he is worthily *22. 17.*
 commended in the holy Scripture. For, the du- *Dan. 3. 18.*
 ties of the first table, are alwaies to be preferd *Al. 4. 19.*
 before the duties of the second table. This sub-
 iection therefore that children owe vnto their
 fathers, ought in verie deed to be vnto them
 as a ladder, or staire, to lead them to the reue- *Mat. 13. 9.*
 rence and obedience of God who is our chiefe
 father.

As children receiue of their parents three
 things to wit, *life, maintenance, and instruction*:
 so for these three they owe other three, namely,
 for *life*, they owe *loue*: for *maintenance*, they owe
obedience: for *instruction*, they owe *reuerence*. For
 their life, they must seruently loue their pa-
 rents: for their maintenance, they must duti-
 fully obey their parents, as maisters: and for
 their instruction, they must cheerefully reue-
 rence their parents, as their Tutors.

And further, children must remember, that
 the Lord hath giuen to them their parents, to
 take of them their beginning of life, and that
 they might nourish and bring them vp: & that
 of rude, and almost brutish things, they might
 make them able to help and liue of themselves:
 yea, and such mothers as are godly and vertu-
 ous, do suffer and endure more paine and grieffe
 in the bearing, bringing vp, and nourishing of
 their children, then the fathers doe.

So that greater are the pleasures and good turne, that Christian parents doe for their children, greater is the cost and labour that they bestow on them, and greater is the care, griefe, and trouble, which they take for them, then any man, how learned soeuer he be, is able to expresse. And therefore if there were no other reasons or causes to moue children greatly to loue, to esteeme well, to obey, to be kind, faithfull, and dutiful, and to reuerence their parents, and that with such a reuerence as commeth from the heart: yet these were sufficient.

Maides and young women are to be put in minde, and alwaies to remember, that the best portion, the greatest inheritance, and the most precious iewel that they can bring with them on the marriage day, is shamesfastnes: the want whereof is most hurtfull in all women. And therefore they must carefully shun and auoyde all idle and wanton talke, nice looks, dalliance, and light countenance, when they walke abroad or be in companie. A man needeth many things: as wisdom, eloquence, knowledge of things, remembrance, skill in some trade or craft to liue by, iustice, courage and other things and qualities more, which were too long to rehearse: and though some of these be lacking, yet he is not to be disliked, so that he haue many of them. But in a maide, no man will looke for eloquence, great wit, ordering of the Commonwealth, prudence, &c.

Finally,

Finally, no man will looke for any other thing of a woman, but her *Honestie*: the which onely if it be lacking, shee is like a man that wanteth all that he should haue. For in a maide, the honestie and chastitie is in stead of all. She verily may truly be said to be an euill keeper, that cannot keepe one thing well, committed to her keeping, and put in trust to her, with much commendation of words: and especially which no man will take from her against her will, nor touch it, except she be willing her selfe. The which thing onely, if a woman remember, it will cause her to take great heed vnto, and to be a more warie and carefull keeper of her honestie, which alone being lost, though all other things be neuer so well and safe, yet they perish together therewith, because she that hath once lost her *Honestie*, should thinke there is nothing left.

When a woman loseth her honestie, then hath she lost her chiefe treasure.

Take from a maide or woman her beautie, take from her kindred, riches, comelineffe, eloquence, sharpenes of wit, cunning in her craft, and giue her *Chastitie*, and you haue given her all things. And on the other side, giue her all these things, & iustly call her whore, or noughtie-packe: with that one word you haue taken all from her, and left her bare and foule. How precious a iewell *Chastitie* is, may easily be gathered from the example of *Dinah* the daughter of *Leah*, which shee bare vnto *Jacob*, who when hee heard that shee was rauished, and defiled

Gen. 34. 12.

defiled by *Sechem*, the sonne of *Hamor* the Hiuite, Lord of that countrie, his minde was grievously wounded with this great shame and reproach.

Children may not marrie without the consent and agreement of their Parents: so that an vnlawfull promise made by the childe may lawfully be broken.

Children may not forget this dutie, for hauing receiued their being from their parents, and being brought vp by them, with great paines and much cost, they should not so much as giue any liking, much lesse speech of marriage, without the consent of parents, or of those which are set ouer them by their parents: the dutie of thankfulness requiring it at their hands. And not onely in regard of thankfulness, is this dutie to be performed to their parents, but euen in regard of their owne inhabilitie, as being not experienced in such things, and their wits being not so ripe as their parents, they wanting wisdom and discretion to behaue themselves as they ought. For some children know not what is meete and conuenient for them, nor whether they be of meet age and condition to marrie. Which inhabilitie being in the sonnes, is much more in the daughters, as being the weaker by nature, and more vnable to provide for themselves; and therefore it is necessarie, that they should not marrie without the consent and direction of their parents, but that they be at their bestowing: for, to doe otherwise is a sinne, euen that nature it selfe abhorreth: and all sound writers, old and new, do vtterly disallow.

And

And for so much as marriage is the meanes ^{It is a sweete}
 the which God himselfe hath ordained, and ^{wedding, where}
 sanctified for the propagation and increase of ^{the father and}
 mankind, that being taken in hand in his feare, ^{the mother}
 a godly seed being multiplied and growen vp ^{bring a bles-}
 here one earth, the same may be blessed, to the ^{sing to the}
 constitution and making of a Church, the ^{feast: and a}
 which may serue him in holinesse and righte- ^{heauie vnion,}
 ousness when the same is taken in hand, with the ^{which is cur-}
 breach of his commandement, so farre off is ^{led the first}
 it, that any blessing is to be hoped for, that con- ^{day that it is}
 trariwise, his hot indignation, wrath and heauie ^{knit.}
 curse hangeth ouer that house and familie,
 where the parties, which are the principall pil-
 lers and vpholders of the same, are linked and
 tied together in such a band of wedlock, whose
 linkes and inclosings, are not fastned and cou-
 pled together with the necessarie and lawfull
 assent and liking of the parents, whose autho-
 ritie and consent ought to beare the chiefest
 sway, and strike likewise greatest stroke, in this
 honourable action.

And likewise as where marriage is begun
 and enterprised in the feare of God, according
 to his word, there God is well pleased, there the
 parties so matched, liue together in a ioyfull a-
 greement, & linking the one to the other, there
 God is honoured, and serued in sinceritie and
 truth, there the children (when God giueth
 them) with the rest of the familie, are instructed
 and brought vp in knowledge of religion, and
 grounds

grounds of faith: so on the other side, the regard of that which God especially commandeth, being shut out of our marriages, there must needs ensue his dislike, and displeasure: there is a iarre and discord: there Gods honour is neglected: there houshold discipline & Christian instruction of such as belong vnto our charge, goeth vtterly to wracke, and is nothing at all regarded. And no maruell: for, if where God blesteth, all things goe well, and doe prosper: then consequently, where he curseth, there nothing thriueeth, hath good successe, or goeth happily forward. It may appeare by sundry examples, both before the law was giuen, and after, that this is a dutie required of children towards their parents, namely, to haue their consent in contracting of marriage: as these places doe plainly shew: Gen. 21.21. and 24.3.&c. and 29.9. and 34.4. Deut. 7.3.4. Iudge. 14.1.&c. 1. Cor. 7.36.38. Whereby is manifestly proued, that children ought not to match without the consent of their parents:

1. Sam. 18.1.

First, because it is against the law of nature.

Exod. 21.4.

Secondly, because the parents haue authoritie ouer their children, more then they haue ouer their seruants.

Thirdly, because children are their fathers goods and riches, and therefore they must not bestow themselves in marriage but must be bestowed of their parents.

Fourthly, because parents haue authoritie
ouer

ouer the vowes of their Children. Numb. 30.

4. 5. 6.

Fifthly, if a mans Daughter be inticed, yet her Father may refuse the Contract ; being not a-
uailable, or of any force, without his consent. Contracts void
without the
consent of
Parents,
Exod. 22. 16. 17.

Besides all this, what clearer prooffe can wee haue then the first commandement, in the which Children are commaunded to honour their Fathers and Mothers ; with a blessing promised to those which performe the same : whereby wee gather by the nature of contraries, that there is a curse also belonging to all those Children that shall dishonour them.

And in that God willeth that the Parents by their children should be honoured, hee meaneth that they should in all humilitie and modestie reue.ence them, with all dutifull submission be obedient vnto them, and with all willingnes shewe themselves thankfull for their Creation, Education, sustentation, and all other benefites (that vnder God) they haue receiued from them ; being readie, by all meanes they possible may, to imitate and expresse towards them the nature of the Storke, whose propertie (as they write of them,) is to provide meate and feede their Dams, when through age they grow so old, that they are not able to helpe themselves ; that (is to say) they must to their verie utmost, seeke to make them Recompence and requitall, of some part of those vnrequitable paines, the
Z which

which their louing parents haue taken with them, and make some amends for the vncountervailable kindnesse that they haue shewed towards them.

But where they bestow them selues in marriage without the consent of their parents, there they doe fault, and make a breach of dutie, in all these three respects: that is to say, they neither reuerence, obey, nor shewe themselves thankfull vnto them.

For Reuerence consisteth in this, that children carry towards their parents a certaine honest and modest shamefastnesse, toynd with a bashfull awfulnesse & standing in feare of them, the which worketh in them a conceiuing of such opinion and estimation of them, as that they haue an especiall respect and regard of them in doing or not doing of things, rather of a care to please them, then of a feare to offend them.

Obedience herein sheweth forth it selfe, in that willingly without murmuring or grudging they be willing to be ordered, directed, guided, and ruled by their parents: being ready to doe all lawfull things, which they command them, and to refraine from those things, which they shall forbid them.

Thankfulnesse, (besides that there are manie other branches) is alwayes mindefull of benefits receiued, and therefore carrieth continually a vigilant and watchfull eye towards the

partic

partie by whom it hath beene pleased that no discourtisie in any case be offered, or any occasion be ministred, whereby hee may conceiue vnkindnesse.

And by this familiar description of these three heades (wherein standeth chifely, the honor due vnto parents,) wee may clearly see that those children which in wedding tarry not for the consent of their fathers and mothers, doe neither stand in awfull feare of them, as whom they would be loath to offend or displease, nor yet giue ouer themselues in all things to be gouerned and aduised by them, nor haue any regard, that they be not causers to make their friends and parents conceiue hardly & vnkindly of them, when as it is more then manifest, that in matters concerning their dutie towards their parents, no grieve curteth nearer vnto the heart, then this, when their children entangle themselues contrarie to their mind and liking.

And therefore such children as match' in this sort, as it were in spight of the teeth of their fathers and mothers, are, neither reuerent, obedient, nor thankful vnto them, and so consequently, they doe not honour them: whereby they incurre and runne into the curse of God, which without true and vnfeined repentance, must needes pull downe vpon the heads of themselves, and their Families, the fearefull plagues of God his most heauy and hote indignation

against them, to their vtter subuersion, decay, and ruine.

Let all dutifull and good nurturd children therefore, in the reuerence and feare of God, consider what honor and obedience they owe vnto their parents, and what power and authoritie hee hath in his Word sanctified vnto them ouer their children in the Lord, and in regard hereof let them yeelde vnto them in this dutie, that their fathers hauing provided for them such as are not of a wicked life, nor deformed, nor euill sauoured, nor of a contrary religion, they willingly submit themselues vnto their choise, which if for the present, or vpon the so-daine they cannot yeelde vnto, let them by earnest calling vpon the name of God, not onely desire him to direct their parents in a godly and fit choyse, but also to subdue in them this corrupt affection, and to frame their wills to be plyable vnto their Fathers, in such la- vfull cases. For the Lorde our God in his iustice doth iustly punish disobedient children: as may appeare by the example of *Cham*, the younger sonne of *Noah*; who derided his Father, and was iustly punished for it.

Children may
asgeable are to
pray vnto God
to direct their
parents in a god-
ly choise, & to
incline their
minds to ac-
cept of the
same.

Gen. 9. 22.

Likewise *Absolon*; vsing wicked practises, to get the kingdome from *Dauid* his Father, for his rebellion and disobedience, came to a most miserable ende. Yea, and he hath in his Law set downe a most seuerre and sharpe punishment against disobedient Children: *If any man haue*

a sonne

a Sonne that is stubborne and disobedient, which will not hearken unto the voyce of his Father, and the voyce of his Mother, and they have chastened him, and he would not obey them, then shall his Father and his Mother take him, and bring him out unto the Elders of his Citie, and unto the gate of the place where hee dwelleth, and shall say unto the Elders of his Citie; This our Sonne is stubborne and disobedient, and hee will not obey our Admonition: hee is a rioter and a drunkard: Then all the men of the Citie shall stone him with stones unto death: So thou shalt take away evil from among you, that all Israel may hear it, and feare. For euen as a long and a prosperous life is promised vnto obedient children; So on the other side, all disobedient, vnthankfull, and obstinate children, are assured of the punishment of infamie, ioyned with diuers and great calamities and torments. 1 Sam. 2. 22. 1 King. 1. 25. &c. Deut. 21. 18. &c. Prouerb. 20. 20. and 30. 17.

Deut. 21. 18
19. 20. 21.

Exod. 21. 12
Eph. 6. 2. 3.

Deut. 28. 15.
&c.
Leuit. 26.
14 &c.

And although that the temporall Officers be negligent in punishing this disobedience: yet shall they not escape unpunished: For the vengeance of God shall accompanie them vntill they be vtterly destroyed. For there is nothing more vnnaturall, then to see children dishonour and disobey their Parents: and inferiours their superiours. Such may aptly be compared to the Viper, that gnaweth out the bellie of her Dam, and seeketh her owne life, with her Dams death.

So contrariwise, the word of God doth highlie commend *Ioseph* for his great loue, beneficence, and obedience extended towards his Father *Iacob*, and his brethren : in that hee both helped and liberally nourished them, and prayed for them. Our Sauour Christ was also obedient to his parēts euē vntill death. So that the Lorde (no doubt) will blesse obedient children, with many happy dayes and yeeres, to his glory and their soules comfort.

And to the ende to inuite and stirre vp children to honour their Parents, as before is shewed, the Lord addeth this promise, *That thy dayes may be long in the Land which the Lord thy God giueth thee*; and as *S. Paul* doth note, that it is the first Commandement with promise. For albeit there bee a promise added to the second, and others of the first Table, yet this first Commandement is the first of righteousnesse; and none in the second Table, besides it, hath anie promise annexed thereunto.

For heerein hath God declared how highlie hee commendeth the obedience & honour that children yeelde to their Parents. But the Lord spake to the *Israelites* properly of the Land, that he had promised them for an inheritāce, which should bee vnto them as a testimonie and scale of his goodnesse and loue towards them. It is therefore, as if he should haue said: To the end, that lining vpon the earth, thou mayest long enjoy the earnest-pennie of my goodnesse and grace

grace towards thee. But now seeing the whole earth blessed to the Faithfull, the promise of long life vpon the earth is vnto vs a blessing of God.

First, because wee cannot liue long without participating of manie, and great benefites of God, euen in respect of the preservation of this present life.

Secondly, because the Faithfull may the longer imploy themselves to serue & glorifie God.

In consideration whereof, wee see what the Church in olde time saide : *The dead praise not the Lorde, neither anie that goe downe into the place of silence : But wee will praise the Lord from henceforth, and for euer.* The same doeth Hezekiah King of Iudah, also note in his Canticke : *The Living, the Living, bee shall confesse thee, as I doe this day : the Fathers to the Children shall declare thy Truth.* Psal. 115. 17.
18.
Esey. 6. 19.

In as much therefore, as long life is promised as a blessing ; God doth continue it to obedient Children, so long as it is a blessing vnto them. And hereupon doth S. Paul ioyne together these two sentences : *That it may goe well with thee, and that thou mayest liue long vpon the Earth.* As also when God taketh away such obedient Children before they be olde ; yea, before they come vnto mans estate : whether it bee, least malice should corrupt their hearts, or to preuent some greater calamities, wherein (they might peradventure) bee entangled,

or vpon whatſoeuer other conſiderations, to receiue them into a better life, hee doth faithfullie performe his promiſe vnto ſuch Children, becauſe hee dealeth better then promiſe with them.

But as contrariwiſe, this promiſe threatneth ſuch Children as will not honour their Parents, with ſhort life: So doth Experience declare that manie ſuch children are of ſhort and wretched life. But if contrariwiſe, ſuch diſobedient children doe chance to liue long, ſo farre is long life from being vnto them a Bleſſing, that on the contrarie, it is an inforcement and increaſe of woe, becauſe they enlarge their iuſt condemnation; ſo as they had beene better to haue dyed in their youth. But howſoeuer it bee, God ſo diſpoſeth thereof, that by the effects wee may perceiue, that they which honour their Parents are bleſſed, and the others are accuſed. Eccleſ. 3. 2. &c.

And although ſome Parents doe not performe thoſe duties towards their children inioyned them from the Lord; yet ſuch children as liue wickedly, muſt knowe, that they are not exempt and free, from blame and guiltineſſe before God.

For although they can ſay (as the children in *Ezekiels* time ſaide) *The Fathers haue eaten ſomre grapes, and the Childrens teeth are ſet on edge;* wee ſay, that although the occaſion be offered of ſuch vngodlic and wicked Parents, yet the cauſe of deſtruction

destruction is still in the children themselves. And besides that, it is sure, that the soule that hath sinned shall die the death.

Seeing there be some young men and maids, who notwithstanding the great prophanesse of the most, the manifold corruptions offered abroad, the vngodly examples abounding at home, are so mightily preserved by the seed of grace, that they escape safely in an holy course of life, lamenting when they see the least occasion of euill, reioycing at the least occasion of good things: the rest, who please themselves, and hope to shelter their sinnes vnder their parents defaults, are plainly left without excuse, and are iustly guiltie of the bloud of their owne soules.

Labour therefore ye young men and maidens to wipe away the teares of griefe from your fathers eyes, and stay the mournfull and sorrowfull spirits of your tender mothers, and consider in yourselves, if ye haue any nature in you, and haue not buried the vse of common reason, what a shame it is, to be a shame vnto your fathers, to whom ye ought to be a glory: thinke, ye wanton wits, that haue not cast off all naturall affections, what a contempt it is, to be a contempt vnto your mothers, to whom you haue offered, as it were, a despightfull violence, in that yee are a corrasieue to their griefe, when as ye should haue been a crowne to their comforts.

Learne

Learne therefore ye children, that it is one speciall propertie of a liberall and ingenious nature, to be carefull to liue, that in time yee may be a glory to your fathers, and a ioy to your mothers: which the Lord for his Christs sake graunt.

These precepts and admonitions before said, are as a summary of the duties of children to their parents. And therefore it reflecteth, that they vnderstanding them, doe pray vnto God to giue them grace to put them in practise to his glory, and their good and saluation.

Lastly let them remember, that God is not more inclined to heare any prayers, then such as parents doe poure forth for their children. As they are therefore to feare their curse, for offending them: so must they by honouring and pleasing them, seeke to be blessed in their prayers, which are blessings ratified vnto them in heaven, as the blessing of *Iaac* to his sonne *Jacob*, doth manifestly declare. Gen. 27. 28. 29.

What



What duties Masters and Mistresses owe to their Servants.



His dutie teacheth them that they are become in stead of parents vnto their seruants, which dutie cōsisteth in foure points.

The Hōseholder is called Paterfamilias, that is, a father of a Family, because he should haue a fatherly care ouer his seruants, as if they were his children.

1 First, that they refraine and keepe their seruants from idlenesse.

2 Secondly, that by diligent instruction, and good example, they bring vp their seruants and households in honestie and comely manners, and in all vertue.

3 Thirdly, that they ought to instruct their Apprentises and Seruants in the knowledge of their occupations and trades: euen as Parents would teach their owne Children, without all guile, fraud, delaying, or concealing.

4 Lastly, when correction is necessarie, that the they giue it them with such discretion, pittie, and desire of their amēdment, as louing parents vse to deale with their deare children, remembering alway that they haue a maister in heauen,

Masters and Dames ought moderately to vse their authority ouer their Seruants.

heauen, before whom they must make an account for their doings. These foure points are in effect spoken of before in the dutie of Parents.

For so much as maisters and house-holders are to their seruants and prentises in place of fathers, they are hereby admonished that they ought not to with-hold and keepe backe their due wages, to exact of them, to oppresse them, or to reward their well doing and good deseruing slenderly: but to be carefull of their seruants good estate, as of their owne, not onely in prouiding for them wholesome meat, drink, and lodging, and otherwise to help them, comfort them, and relieue and cherish them as well in sicknesse, as in health, liberally to reward their good deservings, as farre as Christianitie, liberalitie, and equalitie shall binde them: but also that they be carefull that they liue honestly, vertuously, and Christianly.

And further, they may not grieue their seruants with ouermuch labour, but alwaies remember that they are not beafts, but men: so that they ought quietly to gouerne them, and also quietly to chide them, when they shall neglect their dutie, least they be prouoked with their hard words, remembring that they also haue a Lord and maister in heauen, with whom there is no respect of persons, Eph. 6. 9. And let them bountifully reward the iust and faithful labour of their seruants, and pay them their

couenants

Iam. 5. 4.

Col. 4. 1.

Isa. 31. 13.

14. 5.

Deu. 24. 14.

15.

Mat. 8. 5. 6.

Luke. 7. 2.

God made e-
uery weeke
one day of
rest, wherein
seruants should
be as free as
their masters.

Gen. 2. 2.

As the laborer
which work-
eth but one
day, is worthy
his hire, euen
to much more
the seruant
which labou-
reth euery
day

Luke. 10. 7.

covenants in a fit and convenient time, lest being compelled by necessitie they should steale.

Maisters ought not (as Tyrants) to vse their seruants as their Horses or Ases: but to deale with them louingly & christianly, because they are all members of one body, whereof Christ Iesus is the head.

There be some Maisters that vse their seruants and prentises more like beasts then like men and their owne members; for which their so doing, let them assure themselves they must yeeld to God their maister a strait account.

Oh that Christian Maisters and Mistresses would learne, and so practise the example of *Jobs* good & vpright dealing with his seruants, *Iob. 31. 13.* which was farre from rigor. For he saith, *If I 14. 15.* did contemne the iudgement of my seruant, and of my maid, when they did contend with me, (that is, when they thought themselves euil intreated by me,) *What then shall I doe, when God standeth up? if I had opprelled others, how should I haue escaped Gods iudgement? And when he shall visit me, what shall I answer? He that hath made me in the wombe, hath hee not made him?* (which moued him to shew pittie and fauour vnto his seruants, because they were Gods Creatures as he was:.) *Hath not he alone fashioned vs in the wombe?*

As David did limit *Ioab* that he should not kill *Abolon*, to God hath bound maisters that they should not oppresse their seruants. *2. Sam. 18. 5*

For a good man (saith *Salomon* *Pro. 12. 10*) will be mercifull to his beast, and therefore he ought to be more mercifull to his seruants being his brethren.

Hereby then may those masters and dames see their wickednesse, who will not heare their seruants

seruants speake, but vpon a simple surmise and brain-sicknesse, doe euill intreate them by cruell stripes, when in truth there is no iust cause.

Reuiling
words and vn-
reasonable
fiercenesse
doeth much
more hurt to
seruants then
good.

Phil. 16. 17.

Maisters and Mistresses ought therefore to vse their seruants and prentises with mildnesse and equitie, as euery one shall deserue, for they must remember that they haue all one God to honour and worship, one Prince to serue, one Law to keepe, one land to inhabite, and one death to feare: and therefore they must speake vnto them as vnto brethren and sisters, & deale with them as with Christians. And let them alwaies remember this, namely, that God will neuer deale mercifully with them, if they make not greater account that their seruants do serue him more carefully then themselues, and sanctifie the Sabbaths.

Exod. 20. 10

Dent. 14.

1. Tim. 5. 8.

And therefore that maister is not worthy to be serued, which cannot afford that his seruants should serue God as well as himselfe. He must giue vnto God that which is Gods, and then he may the better take that which is his owne: for *he that careth not for his familie (saith Paul) is worse then an Infidell: because Infidels care for their familie.*

As it is the office of a good house-holder to carry the burthen of care, travell, and labour: so it is the dutie of the wife to be faithfull in keeping, and well ordering of his goods, and house, & to see his, her owne and their childrens

best

best apparrell brusht, and handsomely laid vp, to be patient and carefull to see her husband do well, and both their duties is, effectually to giue good examples, but be diligent to entertaine peace amongst their familie, & to see all things neat and handsome, and to keepe due order and measure.

For as the Sunne in the firmament giueth light to all the regions round about him, and by his bright appearing expelleth the darknes, comforteth and cheareth the world: euen so likewise should house-holders labour to banish sin and corrupt religion out of their dwellings, and to be a lanthorne of a godly life, to comfort and shine to their whole familie, that so they may direct their liues after their good examples. Phil. 2. 15. Mat. 5. 19. A Maister ought so to behaue himselfe with his seruants, that he be not too familiar with them, which many times breedeth cōtempt, but he is to admonish them often, and yet he must not discourage them from well doing, nor be too seuer, nor too partiall, but must moderate all by discretion.

Seruants doe rather imitate the works they see their masters doe, than the words which they heare them speake.

For like as the Centurion, who had many seruants vnder his authoritie, had them all at his becke and commandement, most readie to obey him, in any thing that hee set them about, and this good order and submission he had brought them vnto, by the reason that his saide seruants were deare vnto him, that is, he

Luke. 7. 8.

Ephes. 6. 9.

he made a speciall reckoning of them, and was as a father vnto them: so likewise all maisters are in conscience bound to esteeme & account well of their seruants, and to vse their authoritie that they haue ouer them mildly and christianly, and then if their seruants doe perceiue that they are deere vnto their maisters, so may the maisters in time worke them like waxe vnto their owne minde: except they be such as haue sold themselues to worke wickednesse.

It is very conuenient that a maister of a family shou'd so dispose and order his affaires and busi nesse, that hee depart and absent himselfe from home as little as may be: for it is an olde saying and a true: The eye of the master doth make the horse fat, and the ground fertile: for all things are well and fitly done when the master is present.

Such House-keepers as haue much, and yet spend little are called niggards: and they that haue little, & yet spend much, are holden fooles spend-thrifts, and prodigall wastlers: and therefore they ought to liue in such sort, that they be not noted eyther mizers for their keeping, or prodigall for their spending.

The couetous miserable niggard passeth great toyle and trauailes in gathering of riches, danger in keeping them, law in defending them and torment in departing from them: but a wise man is not carefull so much for riches and

how

how to liue long ; as to liue well, and die well. Some householders are so pinching and sparing both towards themselves, and their neighbours, that although they haue much wealth, yet they cannot finde in their hearts to take part in anie frugall and good measure of those transitorie blessings which God in mercie hath giue them: but feed grossly and very niggardly: and cloath themselves very meanely, keeping a beggarlie house; so that (as the common prouerbe is,) a man may as soone breake his necke, as his fast with them. So that the state of such a worldling and couetous rich man is most miserable, vpon whome God hath bountifullie bestowed great wealth, and yet hee hath not the grace to vse his Riches well, either to his owne comfort, or the good of his Neighbour; but heapeth vp riches (as the Psalmist saith) and cannot tell who shall gather them.

The Couetous man in gaining riches loseth himselfe.

Psal. 19. 6.

This sheweth, that it is the plague of God that befalleth vpon such a miserable couetous worldling, when hee hath plentie of all things, and yet wanteth a liberall heart, to employ and vse rightly.

And therefore the holie Ghost, in the booke of the Preacher, is not content once or twise to finde faulte, and to checke this, as a great vanitie and abuse; but speaketh of it fise sundry times. In one place hee saith: *There is an euill (which I sawe vnder the Sunne,) and it is much among men: A Man to whom GOD hath giuen Riches,*

A a

and

and Treasure, and Honour, and hee wanteth nothing for his soule, of all that it desireth : but God giueth him no power to eate thereof : but a strange man shall eat : it vp : this is vanitie, and this is an euill sickness. Eccles. 2. 24. and 3. 12. 13. 22. and 5. 17. and 6. 1. 2. and 8. 15.

That which thou canst doe conueniently thy selfe, commit it not to another.

Such Maisters and Mistresses as would haue their necessarie affaires and busineses dispatched well, (and in due time) may not alwayes trust to the doing thereof by their Seruants : but they must either see it done, or rather dispatch it themselves, if it bee such a thing and businesse as they can and may well doe. For such a lowlinesse is alwayes ioyned with the feare of God, that they that are humbled with religion, (though honourable and worshipfull in calling) doe not thinke themselves too good to doe any good thing.

Masters ought to make good choise of their seruants.

This vndoubtedly is a thing greatly to be wished for : Namely, that all Christians, masters, and householders, when they goe about to hire any seruants, would be no lesse carefull and inquisitiue of their honestie, godlie conuersation, and how they haue profited in the knowledge of God his religion, then they bee to inquire and knowe what they can doe, and what skill and cunning they haue in that Arte or Science which they professe, or else what qualities they haue : and so doing, no doubt they being carefull to hire religious and godlie Seruants to doe their worke and busineses, that which such

ser-

seruants shall take in hand, the Lord will much better prosper, and giue good successe vnto, then otherwise if they shall hire and entertaine irreligious and prophane seruants: as may plainly appeare by the example of *Iacob* and *Ioseph*, two religious and faithfull Seruants, whose masters and their substance was blessed, increased, and multiplied for their sakes.

Gen. 30. 26.
27. &c. and
29. 2. 3. 4 5.
6. 23. 23.

As House-holders ought to haue care ouer the bodies of their seruants: so much more ouer their soules. One compareth the Master of the house to the Seraphin, which came and kindled the Prophets zeale; so he should goe from wife to seruants, and from seruants to children, and kindle them in zeale of God, longing to teach and vtter knowledge, as a Nurse to emptye her breasts.

Esay. 6. 6.
It is a rare thing for a Master to bring his seruant to be godly, who is not godly himselfe.

It is lamentable to thinke, how carelesse all Masters, (for the most part) are on this behalfe: not onely such as are prophane and ignorant themselves, but also some that would be counted great professors, and would seeme to haue great knowledge; yea (and with griefe may it be spoken) some Preachers also; who hauing had seruants dwelling with them, 3. or 4. yeares, or moe, as they were ignorant in the grounds and principles of Christian religion, whē they came first into their seruice, so they went from them as ignorant therein, as they came; & all for want of catechising: being a principall dutie, which not only ministers, but also all Christian maisters in

conscience are bound to performe to their Families. But of this matter I haue sufficientlie intreated in my last edition, of the *use and necessity of Catechising* : and therefore I will of purpose heere omit to speake of it. Another saith, that a master in his familie hath all the offices of Christ; for he must rule, and teach, and pray : rule like a King, and teach like a Prophet, and pray like Priest. To shewe how a godlie man should behaue himselfe in his house-hold, when the holie Ghost speaketh of the conuersion of any house-keeper, commonly he saith: *That the man belieued, with all his house-holde*. As *Peter*, being conuerted, must conuert his brethren; so the master being a protestant and a good christian, must endeavour by all good means, that his seruants may be such.

For therefore God saide; that he would not hide his Counsell from *Abraham*, because hee would teach his Familie. And surely all dutie of seruants, which is not done of conscience, is but eye-seruice, and faileth at most need; as *Ziba* betrayed his master, when hee should haue defended him. Therefore before *Onesimus* was conuerted, *Paule* saide, he was an vnprofitable seruant; but when hee was conuerted, hee calleth him more then a seruant : because such a seruant is better then many seruants. Though *Laban* was wicked himselfe, yet hee reioyced that *Jacob* his seruant was godly, because God blessed him the better for him; *Ieshuah* saith, *I, and my house-holde will*.

will serue the Lord: Shewing that master should receiue none into their houses, but whom they can gouerne, as *Ioshua* did: and if any such haue crept into their doores, they must put him forth againe: for *Danid* saith, I will not suffer a lyar *Psal. 101.7.* to stay in my house. He saith not a swearer, nor a theefe, but a lyar: as if he should say, I will rid him out of doores, before he be a swearer, and a theefe: for a lyer will grow to a swearer and a theefe in a day, as a dicer groweth to a beggar in a night. Therefore it is noted of *Cornelius*, *Act. 10.2.* that he himselfe feared God; with all his household.

These examples be written for householders. They must as others are for Magistrates and Ministers, and Souldiers, that no calling might seeke further than the Scriptures for instruction. Wherefore as you are masters now, and they youre seruants, instruct them, and traine them, as if you would shew what masters your seruants should be hereafter.

Next vnto seruantes labours and instruction must be considered their corrections. As *Paul* saith, *Fathers, prouoke not your children to wrath.* *Ephes. 6.4.* so we may say, Masters and Mistresses, prouoke not your seruants to wrath: that is, use such reproofes, and such corrections, that you doe not prouoke them, but moue them; that you do not exasperate them, but win them: for reuiling and reprochfull words, and immoderate fiercenesse doth much more hurt then good. And therefore

the Lawe of God did charge the Magistrate that he should not cause aboue fortie stripes to be inflicted vpon any offender, lest hee should seeme despised in his eyes, much lesse then may a master exceede that number to his seruant.

For while a Childe, or scholler, or seruant, doth thinke that he is reprov'd for loue, or beaten with reason, it makes him thinke of his fault, and is ashamed: but when hee seeth that he is rebuked with Curses, and beaten with stauies, as though hee were hated like a Dogge, his heart is hardened against the man which correcteth him, and the faulte for the which hee is corrected; and after, he becommeth desperate, like a Horse, which turneth vpon the striker: and therefore let Masters know, that God (euen then chides them,) whensoever they fight or chide in such rage. For though there be a fault, yet some thing must bee dissembled; and winked at; and somethings must bee forgiven, and some punished with a looke: for he which takes the forfeite of euery offence, shall neuer bee in any rest, but vex himselfe more then his seruant.

Masters ought
to haue a ten-
der care of
their seruants
in their sicknes

Math. 8. 5. 6
Luke 7. 1.

But aboue all, wee thinke that the charitie and tender affection of Masters, and loue of Seruants to their fellowes in their sicknes, is especially to bee vsed and shewed: at which time, the sicke are to be seuerally lodged from the whole, and to bee cherished and nourished with more choise and daintie meate.

For

For the performance and care of this dutie, the Centurion is commanded in the Gospel, which dutie very vnchristianly is neglected of many masters.

The master of the house, should not disdain, or shew himselfe so scornfull or vnkind as not to visit his sicke seruants. For if brute beasts reioyce to see their masters cherish and feede them, as we may daily see in dogges: how much more may we beleue that men and reasonable creatures are much delighted and comforted therewith: Whereupon it comes to passe that good and faithfull seruants, liking and affecting their masters, vnderstand them at a beck, and obey them at a wink of the eye, or bent of the brow, not as a water-spaniell, but as the hand is stirred to obey the minde, so prompt and ready is the dutifull seruant to obey his louing and kinde master.

For as the hand is said to be the instrument of instruments, being it (indeed) that serues to feede, apparell, and keepe cleane the rest of the limmes, and partes of the body, which are also called instruments: so is the seruant said to be an instrument of instruments, because hee keepeth all the instruments of households occupied: not onely to liue, but liue well; wherein he differeth from all other instruments. For where they are things without soule, hee is diuinely enriched with a soule: & herein he differeth from the hand for that the hand is fastned,

and vnited to the bodie, but he is seperate and disioyned from his master: and hee is also different from Artificers: for Artificers are instruments of those things which properly they call workmanship: but the seruant is instrument of the action, which also is distinguished from workmanship. So that the seruant if you will rightly vnderstand him, is, a liuelie and seuerall instrument of action.

It is very meete and copuenient; that the Mistresse or Dame, doe not make herselfe too familiar with her seruants, or household folkes, least they should be too bold to talke, to least; or vnreuerently and vnmanerly to behaue themselves towards her and so modestly and wisely to beare her selfe among her seruants, that they may feare, reuerence, and so stand in awe of her, as the Mistresse and mother of the house.

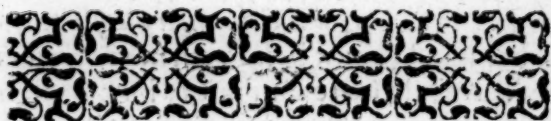
The Maister
must correct
his men, and
the Mistresse
her Maides.

And as it is not comely or beseeming, that the wife should take vpon her to rule & correct the men-seruants, so likewise it is not comelie or meete that the Husband should meddle with the punishing or chastising of the maid-seruants: so that it is most meet and acceptable to the offender, that the master should correct the men, and the mistresse her maides: for a mans nature scorneth and disdaineth to bee beaten of a woman, and a maides nature is corrupted with the stripes of a man.

Therefore we read, that *Abraham* would not meddle

meddle with his maide, but committed her to his wife, and said : *Doe with her as it pleaseth thee.* As if hee should say, it belongeth not to me, but to thee. And these are the duties which masters must performe in their life time. All which must be shut vp, with setting order for all things at their death, with especiall exhortations and prayers for religion, for vprightnesse in their callings, for peace and order after them, according to the example of *Hezekiah*, *David*, of *Jacob*, and of *Ioseph* : *Isay.* 38.1. and *Gen.* 47: 29.30. and 40. 29. So that it is the dutie of Christian masters to haue a care, not onely that their families be well and christianly gouerned while they liue : but also that after their death, loue, peace, quietnesse, and good order may be continued in their posteritie.

The



The Seruants dutie towards their Maisters.

THs dutie consisteth in three points :

1. First, that seruants and prentices doe from their hearts, cheerefully, and willingly, performe the labours & workes that their maisters, mistresses, or dames, shall command them.

2. Secondly, that they be faithfull in things committed to them by their maisters, mistresses and dames, that so they may keepe their goods.

3. Thirdly, that they be carefull to obserue vprightnesse of manners, that the wife, sonnes and daughters, or other fellow seruants, be not corrupted by their bad counsels, or lewd behaviour.

Eph. 6. 5. 6.

7. 8.

Coloss. 3. 22.

23. 24.

Tit. 2. 9. 10.

1. Pet. 2. 18.

19. 20. 21.

These points are plainly proued by these places of Scripture quoted in the margine: whereby seruants are straightly charged, reuerently, and faithfully to obey their bodily maisters, mistresses, and dames, in all things which may be done without offence to God. And this

obedience

obedience and seruice must be done with feare ^{1.Tim.6.1.2}
 and trembling, in singlenesse of heart, as vnto ^{Luk.17.7.}
 Christ, they being moued with a reuerence to ^{8.9.}
 Godward, as though they serued God himselfe,
 and that as well in the absence of their masters,
 mistresses or dames, as in their presence: not
 constrainedly, as it were forced or compelled
 thereto, but heartily and with good will, as
 they that serue the Lord, and not men: not
 onely in respect of the earthly reward, but be-
 cause they know, and are assured, that of the
 Lord they shall receiue the reward of inheri-
 tance, in as much as they serue the Lord Christ.
 So that hereby all godly seruants, may in few
 words learne what dutie they owe to their mai-
 sters, mistresses, and dames: namely, to loue
 them, and to be affectioned towards them, as a
 dutifull childe is to his father: to be reuerent
 and lowly to them in their wordes and ge-
 stures: to suffer and forbear them: to obey with
 readie and willing minds all their lawfull and
 reasonable commaundements: to feare them,
 and to be loth to displease them: to be faith-
 full and trustie to them and theirs: in deedes
 and promises, to be diligent and seruiccable:
 to speake cheerefully: to answer discreetly:
 not ouer boldly to dallye with their Maisters
 wife, daughters, or maidens: to be loyall and
 dutifull to their maisters, mistresses, and dames: ^{Gen.40.27.}
 as *Iacob* was towards *Laban*, and *Ioseph* to- ^{28.22.30.}
 wards *Potiphar*. And they must carefully ^{39.5.}
 inducours &c.

^{1.King.5.13}
 The properties
 of a good ser-
 uant.

indeuour to doe and procure, to the vttermoſt of their abilitie, that which may be to their maiſters, miſtreſſes, and dames honeſtie, credit and profit, and that as well when they are abſent and out of ſight, as when they be preſent and looke on. This is a qualitie and propertie belonging to euery good ſeruant, both men and maides: to wit, that whatſoeuer goods or neceſſaries of their maiſters, miſtreſſes, or dames, they ſhall haue charge of, as committed to their truſt and keeping; they carefully ſee ſuch things ſo well and orderly placed, and laid vp, that if there ſhall be at any time any iuſt occaſion to vſe any neceſſarie in their cuſtodie: yea, if it be in the night ſeaſon, and that without a light, they then not only can ſay, in ſuch a place it lyeth, but alſo, if they be required, they can preſently fetch the ſame.

Seruants muſt take heede that they doe not wittingly and willingly anger or diſpleaſe their maiſters, miſtreſſes, or dames, which if they do, then they ought incontinent and forthwith to reconcile themſelues vnto them, and to aſke them forgiuenesse. They muſt alſo forbear them, and ſuffer their anerie and haſtie words, and in no wiſe anſwere againe ſpightfully or ſcornefully, neither yet vpon any ſuch ocaſion run away. For the Angell taught and willed Hagar the ſeruant of Sarah, when ſhe fled from her miſtreſſe, that ſhe ſhould returne and humble her ſelfe vnder the hands of her miſtreſſe.

Gen. 16. 7.
8. 9.

سورة

So did *Saint Paul* make agreement betwixt *Onesimus* a vagabond and the euish seruant, and *Phil. 10. & c.* sent him againe to his maister *Philemon*, from whom he was fled away, and it is probable that he admonished *Onesimus* to submit himselfe to his maister.

Seruants and prentices therefore according to the rule of Gods word, must patiently beare, and forbear their maisters, mistresses, and dames and doe whatsoeuer lawfull thing they shall command them, not being against a good conscience. And therefore they must remember, how farre forth they are bound to obey their masters, that is, *Vsque ad aras*: that is, so far as Christian religion suffereth, and so far forth as they may doe it with an vpright conscience: for otherwise, if their maisters shall command them to doe any thing that is vn honest, vnlawfull, wicked, vniust, or vngodly then they must in no wise obey it. *1. Sam. 20. 28. & c.* and *2. 17. Dan. 3. 18. Act. 4. 19. and 5. 29.*

How farre
forth seruants
ought to obey
their masters.

The conditions of a good maid-seruant, are, that she be carefull, faithfull, patient, neat, and pleasant, that she be cleanly, quicke and hand-some, and of few words, honest in her word, deed, and attire: diligent in a househould, and haue skill in washing, baking, brewing, sowing, and spinning, but chiefly in holding her peace.

Seruants must lay apart all euill conditions, pride, vnfaithfulness, brawling, murmuring, lying,

lying, swearing, and filthie communication, picking, stealing, and tales telling.

Mat. 8. 9.

If seruants would carefully mark and learne, and so diligently practise these three short lessons following: so doing (no doubt) they might both procure and purchase much quietnesse to themselves, and also winne and get the great good will and liking of their maisters, mistresses, and dames, thereby: First, that they would cheerfully go when they are bidden. Secondly, that they would come willingly and readilie when they be called. And lastly, that they would remember to shut and sparre the doores after them. The neglect and omitting of this last dutie, may happily be thought no great matter: but if such as be house-keepers will carefully obserue it, they shall finde, that they sustaine both losse and hinderance by it.

And amongst
seruants for
help and ease
of one another
necessarie,

And because it sometime hapneth, that one seruant is too much charged with labour & worke, and another of his fellowes hath more ease then worke, one therefore should help another, as we see by vse in our owne bodies, when one leg is wearie, we can rest it on the other, or when the right hand is ouerlaboured, we can ease it with the left: and when enter course of loue & curtesie entreates and perswades not this fauour and kindnesse amongst them, then should the maister himselfe command the negligent and loytering seruant, to helpe and ease the weary, and him that is well imployed and ouer-charged.

Againe,

Againe, seruants are to be admonished and put in minde, that they doe not (as some doe without all conscience) make spoyle and ha- uock of their maisters goods, wittingly, and wil- lingly, neither yet that they suffer any of those things that they are put in trust with, through their heedlesnesse and retchlesnesse, to be mard and lost: but specially that they doe not make spoyle and waste of such broken meate as remaineth after their meales, or at other times: which doing is not only an hinderance to their masters profit, but also a great offence to God, who commandeth that such broken meate as remaineth be gathered vp and saued, that so no- thing be lost. Iohn. 6. 12. Therefore to con- clude, let seruants and prentises, both men and Maids, assure themselves that as they deale and behaue themselves to their Maisters, Mistresses or dames, and their goods, whilst they are ser- uants, so likewise the Lord in iustice will cause their seruants to deale and behaue themselves to them when they shall come to be maisters or dames themselves, so punishing sinne with sinne.

And as religious and godly maisters be ve- ry wary and circumspect, when they hire and entertaine any seruants into their seruice, that they be such as be godly, honest and religious, or at least such as will be tractable and obe- dient to such good order, and godly gouerne- ment, as is, or shall be vsed & exercised daily in their

Seruants must
to the vter-
most of their
power, seeke
the commodi-
tie and benefite
of their ma-
sters.

Mat. 7. 2.

their houses, but contrariwise, such masters as be prophane and irreligious, haue no care or regard whom they hire, or receiue into their houses, so they will fit and serue their turne for gaine and profit, though they be neuer so lewd, vicious, or vngodly in word or deed: so likewise, such as are Christian and religious seruants, ought also to be very wary and carefull, that they doe not place themselues with any such masters, as are prophane and wicked, or in such townes and parishes where there wants good meanes, and exercises both of preaching and catechising, whereby they may daily profit and goe forward in that good course, which they haue begun: whereas on the other side, such seruants as are without God, irreligious and ignorant of the meanes of their saluation, care not where, or with whom they dwell: nay, they will not with their good wils, come to dwell either in that towne, or with those masters, where they shall be restrained and kept from swearing, dicing, carding, tabling, prophaning of the Lords day, and other such wickednesses: who in thus doing, doe flie from God, and so seeke and follow after their owne destruction.

FINIS.

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